The Outlook

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LYMAN ABBOTT, Editor-in-Chief HAMILTON W. MABIE, Associate Editor

R. D. TOWNSEND, Managing Editor

WANTED: A NAVAL BUDGET

A few years ago we stood second as a naval power. We now stand third. In a short time we will be tied even for that place, and, if the present attitude held by Congress is adhered to, we will drop before long to fourth rank.

In quality the American navy is second to none. In personnel it is not to be surpassed. Our ships are of very efficient design, our officers and men are very well trained, and are consequently efficient. Most of the failings of our navy are due to sins of omission rather than to sins committed, and these are largely due to the insistence of Congress that the naval experts in charge of the work in the navy be bound by conditions suggested and approved by non-technical Congressmen whose naval experience is limited to having served on the Committee on Naval Affairs.

The nucleus of a modern navy is the battle-ship, and the battle-ship of to-day is a radically different thing from the pride of our navy during the war with Spain. The United States possesses thirty-three battle-ships, only eight of which are listed by the Navy Department as battle-ships of the first line. The remaining twenty-five are of the second line, and a number of these are held in reserve. Of these twenty-five, four served in the war with Spain, and are now so completely out of date that no officer would think of allowing them to meet a battle-ship of an enemy. They are less modern than the type which the Allies sacrificed in the attempt to reduce the fortifications of the Dardanelles. Most of the remaining twenty-one are not suitable for really serious actions of the first magnitude, only two of them being all-big-gun ships.

The plan advocated by the General Board of the navy since 1903 has been to add two battle-ships each year to the navy, and to add other ships in a given proportion. Each year for some time past this has been recommended to Congress, and Congress, in its wisdom, has seen fit to grant sometimes one, sometimes none, and sometimes two, until the plan suggested by the General Board has, of necessity, been radically changed. The reason for our lack of battle-ships, therefore, is due to the inability of Congress to see that a navy needs constant attention and additions.

THE CATALOGUE OF NECESSARY SHIPS

The plan suggested by the General Board included a proposal to build only three classes of fighting ships—battle-ships, destroyers, and submarines. They assumed that all the necessary scout duty could be satisfactorily done by destroyers. Such, however, is not the case. In order properly to serve the fleet to which it is attached a scout must be able to keep going in all weather. Destroyers are not designed with an eye to seaworthiness, and consequently in rough weather they are not able to perform their duties as scouts. Three years ago, while attempting to perform scout duty during the fleet maneuvers, several destroyers were nearly lost, and maneuvers were abandoned because of the weather. The same thing has again occurred very recently, and the destroyer scouts were given permission to seek shelter. The seriousness of such trouble in time of war can easily be imagined, as rough weather is not unusual. The United States navy has but three scout cruisers, and they are too slow to be used as scouts when battle cruisers such as most foreign navies have are in the opposing fleet. Our scout cruisers could easily be run down by battle cruisers of the enemy, and, owing to the lightness of the guns mounted on the scouts, there would be not even a fighting chance. Here, then, is another important need of our navy.

A very important arm of a modern navy is the aeroplane. The aeroplane, which has been of such great use in the present European war, notably as a naval weapon in the at-

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tacks upon the Dardanelles, is represented in the American navy by thirteen biplanes. It is not necessary to comment on the lack of foresight that has let such a condition arise. However, $1,000,000 was voted by the last Congress for the development of the aerial arm of the navy, and it is to be hoped that our aeroplane fleet will shortly become more numerous.

With the exception of Great Britain, no foreign Power spends on her navy as much as the United States does. The German navy, which has risen in the past few years to such power, will spend thirty-four million dollars less for the fiscal year of 1914–15 than the American navy, and that during time of war.

The reason is very evident. The Reichstag does not accompany appropriations with orders to the General Staff. Neither does Parliament insist on advising the British Admiralty in matters of naval expenditures. In Germany and England such conditions are unknown, and yet, without the assistance of political advisers, the German and British navies are supported at a much smaller cost per unit than is the navy of the United States.

It would be very interesting if Congress should appropriate a yearly budget for the use of the navy, and should desist from insisting that their "expert" advice should accompany it. If such a policy were adopted, useless navy-yards would be closed, new ships would be built as they are needed, naval bases would be established, and the United States would again attain that place among naval powers from which she has fallen.

THE PROBLEM OF COAST DEFENSE

If there is one point on the European war map of more interest than another to our military experts, it certainly lies at the mouth of the Dardanelles. Here the old familiar story of the combat between offensive naval action and the defensive resistance of land fortifications is being fought out with weapons the success or failure of which will profoundly influence military practice and theory in the future. It has already caused renewed comment and discussion of the system of fortifications which protect the harbors of our own coast. As is not always realized, the forts on our Atlantic and Pacific seaboard have not as their object the prevention of the landing of a hostile force upon our shores, but the protection of the towns and cities which lie behind them from a naval bombardment. The only means by which invasion of the necessarily unfortified coast line can be prevented is by a well-organized and mobile army. That is why our military experts find such little comfort in the fact that the mobile regular army within the territorial limits of the United States numbers a scant thirty thousand.

The "Scientific American," which has been one of our strongest advocates for a conservative and yet sufficient military policy, has again taken up the cudgels in behalf of increasing the range of the guns within our coast fortifications. The work of the Queen Elizabeth in demolishing the forts at the mouth of the Dardanelles seems to the "Scientific American" sufficient argument for its position. Of our harbor defenses the "Scientific American" says:

> When these great defensive works were planned by the Endicott Board some twenty years ago, and later revised by a board under the Taft Administration, the present realization of the controlling power of large caliber and great range had not been reached. Theoretically, these things were well understood, but the consensus of opinion—perhaps, to be more correct, we should say the controlling opinion—in the Board of Ordnance of the United States Army was in favor of using nothing larger than a 12-inch gun with a muzzle velocity of from twenty-two to twenty-five hundred feet per second. . . .
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> Some ten years ago the Board of Ordnance determined to raise the caliber of our heavy coast-defense guns from 12 inches to 14 inches. Had the velocity been maintained at the twenty-five hundred feet per second mark attained by the 12-inch gun, our fortifications would have been armed with a piece of greater range and far greater striking energy at the distant ranges than the 12-inch gun; but, unfortunately, the Chief of Ordnance determined to sacrifice the power and range of the gun to its longevity, and in the endeavor to reduce erosion he lowered the velocity of the new 14-inch gun from twenty-five hundred to twenty-two hundred feet per second—thus, at a stroke, sacrificing both the range and the energy of what otherwise would have been a very fine and thoroughly up-to-date gun.

It has always been supposed in the past that shore fortifications would always have an overwhelming advantage over naval attack because of their ability to conceal their batteries and their possession of a stable firing platform, and the ease with which the position of attacking vessels could be mathematically

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ascertained from the land. The aeroplane has both destroyed the invisibility of the fort and has made it possible for the attacking vessel to find the range with almost absolute precision even when firing from a concealed location. Before the advent of the aeroplane and the wireless it would have been impossible for the Queen Elizabeth to bombard the forts within the Dardanelles from the western coast of the Gallipoli peninsula. As the "Scientific American" says, "There is food for much thought in all this."

MORE DISCUSSION OF JAPANESE DEMANDS

The fountain of gossip and misinformation at Peking has fairly outdone itself during the past week. It must really have seemed to the uninitiated as if a crisis were approaching. England, Russia, and the United States were represented as knocking vigorously at the door of the Prime Minister of Japan and telling him with great emphasis what Japan could and what Japan could not do in China. Then followed various detailed accounts of the Japanese demands, with their modifications and statements as to public opinion in regard to them. Then it appeared that the United States had not acted with England and Russia, but entirely on its own account. Still later it was announced that the United States had not protested in any form, but an agreement made a number of years ago gave the United States the right to seek information at any time from the Japanese Government. This is apparently the only step which the United States has taken in the premises. It has, in a courteous way, asked for information, and will no doubt receive it.

In the meantime it also appears that neither Russia nor England has filed a protest. There have apparently been conferences between them and the Prime Minister or the Japanese Minister of Foreign Affairs; so we are precisely where we were two weeks ago.

A despatch from Peking which seems more coherent and intelligible than the reports that have preceded it declares that China has agreed to a group of stipulations relating to South Manchuria, which Japan holds, it will be remembered, under an unexpired lease to Russia. These articles stipulate that the consent of the Japanese Government shall be obtained before a loan is made to a third Power pledging local taxes in South Manchuria; that the same consent must be secured whenever permission is granted to a subject of a third Power to build a railway, or when a loan is made with a third Power for the building of a railway, in the same section; that the Japanese Government shall be consulted if the Chinese Government in the same section employs advisers or instructors for political, financial, or military purposes; that the Chinese Government shall consent to the control of the South Manchurian Railway by the Japanese for ninety-nine years.

These stipulations, it will be noticed, concern South Manchuria and the South Manchurian Railway, which have been in the possession of the Japanese since the war with Russia, ten years ago.

The Japanese public knows no more about the details of the demands than does the public of the rest of the world, but surmises that the Japanese Government, after the manner of every other Government except our own at the Paris Conference after the Spanish War, is asking more than it expects to receive.

Japan has apparently laid the basis for negotiations, and the negotiations are going on vigorously. Those foreigners who are well informed in Tokyo are "guessing" that the negotiations are following the usual method of Oriental bargaining, or, for that matter, of Occidental diplomacy: demands are made in excess of expectations; long conferences follow, and in the end a reasonable arrangement is arrived at.

Meanwhile, as an acute correspondent has observed, the public thinks in ultimatums and talks in them, while the Government carefully feels its way. Silence is the normal condition of Eastern diplomacy; and it must not be forgotten that a political campaign is being waged in Japan. If the Japanese demands were published and were later modified, the Minister who accepted the modification would probably be ruthlessly put out of office. One of the main charges of the Opposition against the Government in this election is directed at its lack of a "vigorous foreign policy." The Opposition has defined no other policy; but the phrase is extremely workable in election time; and during this critical period in its history the Japanese Ministry is naturally reticent.

THE FEDERAL TRADE COMMISSION BEGINS WORK

With the induction into office of the members of the newly created Federal Trade Commission on March 16, it is apparent that there is a very great interest throughout

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the country in what the Commission will do. It is equally apparent that the business men of the Nation look forward to the work of the newly created board with conflicting emotions. A large number of representative business men are outspoken in their belief that a genuine co-operation may be effected between the Federal Trade Commission and the commercial interests of the country; but there are recognized business leaders who view with foreboding the activities of this Commission. The latter class entertain a belief that the new trade body will be little more than a watchdog at Washington, with one eye on business and the other eye on the statute-books. Since the Commission has only just been sworn in and has given elaborate promise of broad co-operation with business, it would seem the wiser plan to look forward to the work of this body with a pronounced optimism, or at the very least to give the Commission the benefit of the doubt.

As the members of the Commission (whose portraits appear on another page) took the oath of office, the Bureau of Corporations ceased to exist, and the entire programme of investigation that had been carried on by it was transferred to the Commission.

Joseph E. Davies, until the creation of the Board the Commissioner of Corporations, was elected Chairman, as had been expected, and Edward N. Hurley, of Illinois, was named Vice-Chairman. On the following evening the Commission had a conference with the President. "After the conference," reads a bulletin of the Chamber of Commerce of the United States of America, "it was indicated that the Commission does not now expect to take up investigations regarding the tariff, but that agents will be kept abroad to study conditions which may make it advisable for Congress expressly to permit co-operation among American manufacturers and exporters in their foreign trade." This bulletin adds that the Commission had not yet formulated any rules for procedure or decided upon any policies, but was receiving suggestions from business and professional men about the course the Commission should pursue.

BUSINESS MEN AS ADVISERS OF THE GOVERNMENT

With the establishment of this new Commission to deal with the question of Government control of great corporations, there has come into existence also a voluntary committee of business men to advise and co-operate with the Commission. This committee corresponds to the Advisory Council which has rendered valuable aid to the Federal Reserve Board on currency and banking questions, and, like that Council, has been appointed under the authority of the Chamber of Commerce of the United States. In fact, it was while the first meetings of the Trade Commission were in session that the directors of the National Chamber of Commerce were holding a series of conferences in their offices opposite the United States Treasury Building, and it was two days after the members of the Trade Commission took their oath of office that the directors of the National Chamber announced the members of the Advisory Committee. The Chairman of the Chamber's Committee is Mr. Harry A. Wheeler, a Chicago banker, who served with distinction first as President of the Chicago Association of Commerce and later as the first President of the Chamber of Commerce of the United States. The other members of this Committee are:

W. L. Saunders, manufacturer, New York.

Guy E. Tripp, manufacturer, New York.

Alfred B. Koch, merchant, President of the National Retail Dry-Goods Association, Toledo, Ohio.

J. P. Cotton, lawyer, New York.

Rush C. Butler, lawyer, Chicago.

Alexander W. Smith, lawyer, Atlanta, Georgia.

Henry R. Seager, Professor of Economics, Columbia University, New York.

W. C. White, professor in the University of West Virginia, an expert in mining conservation.

Not only will this special Committee of the National Chamber of Commerce actively co-operate with the Federal Trade Commission, but the many local organizations comprising the membership of the National Chamber will appoint committees to study the jurisdiction of the Trade Commission, its functions, methods, and co-operation, which should develop a still greater co-operation with the Commission that will be National in scope.

Mr. William C. Breed, Chairman of the Members' Council of the Merchants' Association of New York, recently referred to the Commission as "a body to which the American public looks with every hope and with the confident expectation that the interpretation of these great laws will be successfully handled by the men who will constitute this

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great Commission." If the announced purposes of the Federal Trade Commission become its official programme and the body works with the Advisory Committee, there is good reason for believing that much benefit may be gained by the business interests of the Nation.

THE NATIONAL ACADEMY OF DESIGN

The ninetieth annual exhibition of the National Academy of Design, now in progress in New York City, opened with the largest attendance in a quarter of a century. And no wonder. There is no longer an admission fee. The exhibition is thrown open to all. The Academy's new policy will, we doubt not, be followed by an enlarged measure of popular influence.

Coincidentally with this comes the announcement of the retirement from the presidency of the Academy of one who has done much to bring art to the people, and whose term of office is fitly crowned by this radical innovation. For some years Mr. John W. Alexander, the eminent portrait and figure painter, has been President. He had hoped to see the Academy housed in a home of its own, as it should be. To this end he strove with great energy to obtain a site for a new building, first—unfortunately, as we believe—in two parks, and then elsewhere. It was hoped that the city would allot or buy a suitable site. The Academy is ready to erect the building. Boston, Buffalo, Toledo, Chicago, Minneapolis, and other cities have appropriate picture galleries. But New York, with many more artists than any other American city, witnesses this year another National Academy exhibition in the inadequate Fifty-seventh Street galleries.

THE RIGHT WAY TO DEAL WITH INDIANS

The outbreak, or, more strictly speaking, resistance to authority, of the Piute Indians in Utah has been brought to an end by the intervention of General Hugh L. Scott, the Chief of Staff of our army. There has been some not unreasonable criticism passed on the lack of proportion shown in assigning a man who is practically at the head of the military forces of this great country to the duty of coaxing into submission a few outlawed Indians in a distant mountain fastness. There is force in this contention, and certainly such an assignment would, as a rule, be absurd. On the other hand, it may be said that in dealing with Indians an "ounce of prevention is worth a pound of cure," and that out of such a slight rebellion as that which has now ended there might easily grow serious troubles between Indians and whites.

No doubt, theoretically at least, the State of Utah ought to be able to handle such a situation; but experience has shown that the army officers have been far more successful in dealing with Indians than have the civil authorities. General Scott, in particular, has for many years been most successful in gaining the confidence of the Indians. He did in this case just what he has done in former cases—namely, he went straight to the rebellious Indians without any show of force or threats, and persuaded them by pure reason and common sense that they had better submit themselves to the authorities, and that he would use his influence to see that they were justly treated. In his own words, when his success was called "a miracle:" "It was the miracle always accomplished by reasoning with an Indian in a kindly, sympathetic way, by any one who can gain his confidence and guide him with kind, steady firmness toward the right." General Scott escorted the four Piutes who are wanted for criminal charges by the State authorities to the town of Monticello, and will turn them over to the Federal authorities at Salt Lake.

As has already been reported in The Outlook, the outbreak of the Piutes grew out of a charge of murder brought against one of the younger chiefs who had killed a Mexican sheep-herder. Whether the local authorities dealt wisely with the case or not is open to question. At all events, a Colorado newspaper (the Montrose "Press") which has reached us publishes an interview with a resident in the locality of the trouble who asserts that the sheriff's posse sent after the man who did the killing was "made up of the rougher element of cow-punchers; they proceeded to tank up in anticipation of the coming event with the Indians, and when the Indians were first sighted they opened fire, making no attempt to parley or to demand the surrender of Hatch." It is said that the party of Indians thus attacked was not a war party, but contained several women and children, and that the first Indian to fall was a woman, who was killed, together with the child strapped to her back. If this story is true, it is not surprising that

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the Indians at large were excited and resorted to violence against the posses sent to put them down.

THE TERRE HAUTE BRIBERY CASES

The Terre Haute election bribery trials that have been going on at Indianapolis are of more than local importance, not merely because of the extent of the frauds alleged, but because they show that, however dormant public sentiment may be about political trickery, it is almost certain that sooner or later there will be an end to indifference, and that drastic action will ensue. As with the similar wholesale bribery charges in Akron, Ohio, a few years ago, so in Terre Haute; once prosecution was begun, pleas of guilty and offers of evidence abounded. Of 126 men indicted, 88 pleaded guilty and are now awaiting sentence. On trial are the Mayor of Terre Haute and twenty-seven others. All, or nearly all, are Democrats, and they are charged in a Federal court with having conspired to bring about fraudulently the election of a United States Senator and a Congressman. It is significant to note that among the indicted men were twenty-six city employees, fourteen saloon-keepers, and twenty-one bartenders. Mayor Roberts has once before been tried for political corruption, but was acquitted.

Without expressing in advance of the verdict any opinion as to the strength of the Government's case or the probable result of the trial, we may summarize the peculiar personal political history which a very well-informed and trustworthy Indiana correspondent of The Outlook tells us led to the prosecution:

"When ambitious politicians quarrel, an outraged public may be the beneficiary," is the moral our correspondent draws. Mayor Roberts and Joseph R. Roach have long been active and ambitious leaders in the same party. Roberts is a polished, educated man. Roach as a young man was a desperado, "a clever card shark, and a capable gunman;" was sentenced to prison for killing a man, but was pardoned, because of his genuine desire to reform, by Governor Thomas R. Marshall, now Vice-President. After his release Roach became a lawyer and a politician. He aspired to the Legislature, largely in order to help change the prison laws. Politically, he was first an ally, then a rival, of Roberts. Out of this rivalry sprang a fierce contest. Roberts exhibited a prison picture of Roach; Roach swore that he would put Roberts in jail. After the municipal election of 1913 charges of bribery were made against Roberts and his aids; one man was convicted in a State court, Roberts escaped. Taught by this, Roach, after the 1914 election, took his evidence to the Federal Court, and "there was a scramble among the politicians to give evidence before the Grand Jury." Roach politically "unhorsed" Roberts, who five years ago had himself deposed John E. Lamb, his predecessor in political leadership.

The result of Roach's fight against Roberts was that shortly after the last election public sentiment in Vigo County and Terre Haute rapidly became crystallized, and the Government received material assistance and encouragement from the good citizens of the county who had all but given up in despair. Thus when political rivals fall out good citizens may benefit; but it is only a sluggishly good citizen who waits for that opportunity.

WEAKENING A WORKMEN'S COMPENSATION LAW

One of the good things which the New York Legislature accomplished a little more than a year ago was the enactment of an effective law providing for the compensation of workmen injured in hazardous occupations. By this law the cost of the injury to men is put on the same basis as the cost of injury to machinery. Without such a law there was more reason for the employer to look out for his machinery than to look out for his men. Now, under this Compensation Law, cost in life and labor, like cost in the breakage of machinery, is made a burden upon the industry and not upon the victim or the victim's family. One of the virtues of that law was the fact that there was no choice about it. The workman or the workman's family could not compromise with the employer.

This efficacious and humane and sensible law was first passed by a Democratic Legislature. The administration of the State's affairs by the Democratic party had disgusted the voters, and the Democratic party was turned out of control and the Republicans put in. Now the Republicans are taking advantage of their power to weaken one of the very good things that the Democrats did by passing a bill to allow private settlement between employers and the victims of accident. It seems as if the Republicans believed that the

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reaction against the Democrats had become so pronounced that the voters would stand for anything.

Unfortunately, the bill weakening the new Compensation Act was passed under an emergency message from Governor Whitman. At the same time there have been in the Legislature intimations of sinister influences which have been pushing the amending bill. Though one statement made to this effect during the discussion of the bill has been qualified since its passage, the fact remains that there was no public demand for it. Of course, by the weakening of this law certain casualty companies would profit; and certainly, also, those lawyers called "ambulance chasers," who follow up every such accident and try to get business out of the disasters to the poor, would find a renewal of life. There are a good many unscrupulous employers, too, who would rather take their chances of losing occasionally big sums in suits at law for the sake of what they consider the better chances of escaping the payment of legitimate compensation in most cases.

Against the influences of such elements the Republican machine in New York State has evidently not been arrayed. What are the voters of New York going to do about it? They have certainly taken no special pride in Democratic rule under Dix, Sulzer, and Glynn, and they are finding no great cause for pride in what the Republicans are doing so far under Whitman. They have refused to intrust any power to a third party of protest against both these machines. The American habit of keeping a party straight by the occasional discipline of defeat is not proving very useful just now.

MAKING "MOVIES" TO TEACH FARMERS

Uncle Sam is not in the moving-picture business, but his Department of Agriculture at Washington maintains one of the most up-to-date scientific motion-picture laboratories in the country. This laboratory was established about two years ago. Its main object is to enable the Department to produce economically and under its own direction educational films of a high degree of excellence. The Department can produce its own scientific films cheaper than it can purchase them from the commercial agencies. One of the greatest advantages is the fact that the Department has absolute control over its scenarios and can exert censorship over everything that goes out bearing its official sanction. Pictures in our Current Events Pictorially Treated pages show specimen bits of films and the process of manufacture.

Those in charge of the laboratory have determined not merely to make it a manufactory of films, but to develop the laboratory on experimental lines so that it will make contributions to motion-picture art, especially as applied to educational work. The photographers have already made fairly important discoveries in the problem of artificial lighting and in the adaptation of special lenses to filming scientific subjects. A commendable spirit has also been shown in the refusal to resort to trick photography in showing subjects where the making of honest negatives calls for great patience. It has been decided that when such a subject as the growth of a flower or the germination of a seed is to be shown, the film shall be an honest scientific record.

The reason for the establishment of this new work is its value in conjunction with lectures given by the Department heads at conventions and in connection with special propaganda carried on by the field force. In this connection the Department is now trying to find some way of projecting, or showing, the pictures in small towns and villages where no electric current is available. The question is now being investigated as to whether it will be possible to equip an ordinary automobile with an electric generator which will supply the small amperage needed.

Films made by the laboratory have been shown at country school-houses and churches, as well as in small towns and villages both in the South and the Northwest. It is reported by those in charge of the lectures that the announcement that motion pictures would be shown attracted large audiences, in spite of bad road or weather conditions.

A general impression has gone abroad that the Department of Agriculture intended to "invade" the motion-picture business and furnish to churches, schools, and colleges educational films as requested. This is quite erroneous, and, in fact, to do so would be impracticable.

It is interesting to note that prior to the establishment of the laboratory various bureaus of the Department had had films made to use in connection with special field work. For instance, the Bureau of Animal Industry had a film on tick eradication which encouraged the Southern counties to construct dip-

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ping vats for the herds. This same Bureau has also made use of films showing various phases of meat-handling, cattle-breeding, and poultry-raising. The Good Roads division has made very effective use of films at meetings of highway commissioners, showing details of road construction. The Forest Service has been another of the bureaus taking up this work. Some ten thousand feet of film were taken last summer throughout the West, showing forest fires, rangers' life, the use which can be made of the National forests for recreation purposes, and various other forest activities.

THE SALOON AND ITS SUBSTITUTE

The growth of the prohibition movement in this country during the past few years has been of more than ordinary significance. How rapid the growth in prohibition territory has been may be realized from a brief summary of the present situation. Prior to September 1, 1914, Maine, Kansas, Georgia, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee, and West Virginia represented the only States in which State-wide prohibition existed. On September 22 Virginia voted for constitutional State-wide prohibition to become effective on November 1, 1916. On November 3 Colorado, Arizona, and Washington likewise adopted constitutional prohibition. The Arizona law became effective on January 1, 1915. Then followed Alabama with a statute that will make the State "dry" on next July 1. Arkansas joined the procession on February 5. This State likewise goes "dry" in July, 1915. The Iowa Legislature in this same February voted to submit to the people a State-wide prohibition amendment to the Constitution to be voted on at the general election in 1917, provided the vote was ratified by the Legislature sitting in 1917. Under this programme prohibition would have become effective on January 1, 1918. The Legislature, however, reconsidered its action, a fact in which the "wets" did not find much comfort, for Iowa is now destined to become "dry" by legislative enactment on January 1, 1916. Idaho also goes "dry" on this date by statute law. It is expected that in 1916 this law will be made part of the Constitution by means of a popular referendum. Montana has voted for a referendum on a statute which, if adopted, will make that State "dry" in 1918. Similar legislation has been passed by the Legislature of South Carolina, which, if adopted, will make that State "dry" in December, 1915. Measures of similar nature have recently passed the Legislature of Utah, the lower house of Vermont, and the Legislature of South Dakota. Minnesota has passed a County Option Law effective immediately.

This rapid progress made by the anti-saloon forces lends interest to a new movement organized under the direction of Mr. Charles Stelzle, formerly head of the Social Service Department of the Presbyterian Board of Home Missions. Mr. Stelzle is preparing for the time when the saloon shall have been abolished throughout the country by the organization of a constructive programme, National in character, looking towards the finding of a substitute for the saloon as a social center and an employer of labor. Mr. Stelzle's programme includes the organization of democratically administered social centers in which the people will help govern the affairs of the organization, and in the establishment of temporary labor exchanges to find work for those men who lose their jobs through prohibition legislation. In the prospectus of this new movement the statement is made that, "if the fight on the saloon is to be permanently successful, there must be a constructive programme which will help the workingman's social need. If saloons are closed, something else must be opened." Mr. Stelzle has established his headquarters in the Fifth Avenue Building, New York City. Certainly the movement for which he is standing should be commended for its spirit. It can be made practical, we believe, in form.

BILLY SUNDAY LEAVES PHILADELPHIA

In a whirlwind of meetings like those closing a feverish political campaign Billy Sunday has left Philadelphia. For eleven weeks he conducted a religious revival that is unprecedented even in his own record-breaking career. It is reported that as a result of his preaching over forty-one thousand have by signing cards acknowledged themselves converts. As Mrs. Sunday has put it, "A small army of men and women in your good city have volunteered for God's service." At the close of his campaign he received informally through a spokesman the thanks of the four hundred churches which had invited him to Philadelphia.

The effect of this extraordinary man's

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preaching on that city cannot be represented by figures. The Mayor's Secretary, for example, said that Billy Sunday had made a mark on the city in the matter of family relations, in business attitudes, and in the temperance question. These are things that cannot be numbered and counted, but they are real and significant for that reason. Opinion differ greatly with reference to the effect that the man has had upon the communities in which he has held his great meetings; but on the whole it seems somewhat significant—and that is that those who read about him are less likely to be favorably impressed than those who see and hear him. Elsewhere in this issue the spectator describes one of Billy Sunday's meetings.

With the week's rest, Billy Sunday begins his winter campaign—this time in Paterson, New Jersey.

FLOWERS IN NEW YORK CITY

Sodom and Gomorrah perished for the lack of a handful of righteous souls. Billy Sunday, from some of his utterances, may be suspected of harboring the belief that New York City is destined for the same unpleasant end. Before final judgment is passed, however, on the metropolis, there is a question which may properly be asked in open court.

Can any city be wholly bad that devotes so much of its time and energy to the sale and enjoyment of flowers?

The little florist's shop tucked away between the delicatessen store and the grocery or finding refuge in the show window of some temporarily vacated shop, the street vender of arbutus and violets, of roses carefully held head downward to avoid a discouraging droop in their stems, the elaborate palaces for flowers that make their homes among the residences of the well-to-do—all these are signs that are very characteristic of New York life. Ostentation may at times rub elbows with the frail orchids that look out upon Fifth Avenue, but no city without an instinct for flowers could support such a myriad of little shops filled with pinks, roses, violets, and at this time of year the lilies and bulbs that mark the last departure of the winter season.

The occasion for this comment upon the flower shops of New York is to be found in the International Flower Show recently held in the halls of the Grand Central Palace under the auspices of the Horticultural Society of New York and the New York Florists' Club. Here more than twenty thousand plants and two hundred thousand vases of cut flowers drew the attention of many thousand visitors. A picture of one of the rare water-lilies exhibited is shown in the illustrated section of this week's Outlook.

Not only did individuals and florists take part in the display, but New York City itself had a share in the Flower Show. The Park Department sent to the Grand Central Palace some remarkable ferns, including a growth from the Fiji Islands, large and shapely palms, a number of Japanese cherry trees in bloom, and a notable collection of azaleas. Father Knickerbocker not only likes flowers, but he grows them himself as well.

A COLLEGE GIRL'S MEMORIAL

A girl who dies four years after graduation from college does not have time, as a rule, to leave a very deep impression of her personality. But Carola Woerishoffer, a graduate of Bryn Mawr, who died in 1911 at the age of twenty-seven, was an exception to this rule.

During the four years between her graduation and her death she devoted herself with a rare quality of fresh intelligence to a study of the betterment of conditions of the industrial work of women and children. She had large wealth, and she used her whole time and her resources in this service. It was while she was investigating the conditions of alien camps in New York State that she met with the automobile accident which interrupted her career by death; it may truthfully be said that her larger work is just beginning.

She bequeathed more than three-quarters of a million dollars to Bryn Mawr. Her life and her interests dictated the form in which this large sum of money should be spent; and the authorities of Bryn Mawr have decided to open a Graduate Department of Social Economy and Social Research, to be called by her name, which will give advanced scientific training to women in the field of philanthropic and social work, and will serve as a memorial of her generous spirit and large public service. There are also to be two Carola Woerishoffer scholarships in social service.

Miss Susan M. Kingsbury, Professor of Economics at Simmons College and director

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of the Department of Social Research of the Woman's Educational and Industrial Union in Boston, is to be the first professor on the new foundation.

The memorial tablet erected to the memory of Miss Woerishoffer in the Bryn Mawr College Library cloister bears these words:

"A loyal comrade, a devoted alumna, a patriotic, single-minded public servant."

CHANGES IN FRANCE

One of the cheering events of the past few years has been the emergence of France from a long period of materialism. This change has been noticeable in a number of departments of life and learning. In philosophy, for instance, American attention has been specially called to it by the great popular interest in the lectures and writings of such philosophers as Émile Boutroux and Henri Bergson—lectures and writings which have been read or heard in this country with wide acceptance and even enthusiasm. In literature the change is no less marked—by the substitution of the works of such romancers as Édouard Rod, René Bazin, and Henry Bordeaux for the works of Zola. In the theater, too, there has been a distinct upward trend, as was recently emphasized by the lectures of the dramatist Eugène Brieux in this country.

In religion, whether Catholic or Protestant or Jewish, a change is observable. In 1905 the churches of France were disestablished; state support was withdrawn. But what has been the result? The Roman Catholic Church as a moral and religious force in France is stronger than it has ever been before. Concerning it an article in the Roman Catholic weekly paper "America" says:

> Bishops and priests alike accepted the new conditions, and, from that to this, their exterior influence is steadily on the increase. They are no longer the paid servants of the state, and this makes them more popular with the people, for it emphasizes their disinterestedness and self-sacrifice. . . .

THE HUGUENOTS

The same may be said of the Protestant Church in France, particularly of the Huguenot churches. Of the thirteen hundred places of Protestant worship in France, most are Huguenot, and of these most belong to the Reformed Evangelical Church. No one of these churches, or mission halls, or missionary stations abroad was closed as a result of disestablishment.

The richer churches are those in the northeast of France—the great industrial and money-making part of France—in which thrive such national industries as iron, woolen, and wine. This is the region invaded by Germany. Sixty churches there contribute to the support of three hundred and ninety smaller churches in other regions of France, such as the valleys of the Drôme and the Ardèche, and the mountains of the Cevennes—regions of great historical interest to all Huguenots, but of scanty economic resources.

The proportionately wealthy churches are the ones which have most suffered. Take, for instance, the church in Rheims. Before the war it had some two thousand members, many of them wealthy. But only three hundred members are left; others have fled before invasion and bombardment. The central district of Rheims—that of the wholesale woolen trade—has been burned to the ground and all the stocks destroyed. The Protestant church, its manse, and the Young Men's Christian Association building are all a heap of ruins.

After cutting down all expenses, reducing considerably salaries paid to the pastors—which were at best but a bare living allowance—and practically closing the preparatory and theological schools, the French Huguenots cannot make both ends meet. Donations are earnestly requested. Checks should be made payable to the Rev. Stuart L. Roussel, Trustee, 105 East Twenty-second Street, New York City.

The historic friendship which binds France to the United States politically and American Protestants to French Huguenots religiously should now assert itself in American help to sorely smitten Huguenots in France.

ANOTHER FATHER DAMIEN

The heroes of the Boer War were not all of them men who fought in the field. There were others. In especial there was an Australian, born in Melbourne in 1851, who had come to the Transvaal as Medical Officer. He had already checked an epidemic of typhoid fever which had been raging through the military hospitals and concentration camps when he became interested in a leper hospital at Pretoria. After the war he began a systematic study of leprosy. He gave up all his spare time to

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work among the lepers, laboring among them for years without pay of any sort, and doing all he could to ease their lot. He would inspect the cases of leprosy twice a day, and then spend the rest of his time in research work. His chief ambition was to find a cure for the disease.

On reaching the age limit, Dr. Turner—for such was his name—was retired from active service; but he refused to discontinue his studies and examinations, and finally discovered that he himself had become a victim of the disease he had worked so hard to check. Despite this he still labored on in his investigations, though life now meant ever-increasing disfigurement and consequent seclusion. So that when asked to dinner he would say: "I should be glad to go, but I am a leper, you know."

Two years ago King George—and on his own initiative, we are glad to say—included Dr. Turner's name in the list of men whom he intended to make knights. Rarely was knighthood better deserved than by the man who, in South Africa, had relived the heroic life of Father Damien in the Hawaiian Islands. Sir George Turner has just passed away, the cause of his death being that disease the study of which and the treatment of which had won him his knighthood. It is inspiring to remember that we too live in an age of heroes.

"OUTING" AND THE OUTLOOK

"Outing" has a pleasant grievance with The Outlook. It is that the similarity of names sometimes leads to mistake on the part of would-be contributors to that excellent journal of sport and recreation. "At least," said "Outing" in a recent number, "we are quite sure that some of the articles on semi-religious topics that occasionally stray into the 'Outing' office were never really intended for 'Outing.' Probably the editors of The Outlook sometimes wonder over the reason for articles on tying dry flies or the relative merits of the tump-line vs. the pack harness."

We wonder if we are doing "Outing" an injustice when we say that we suspect that the articles on recreation that come to this office are very much more welcome than the "semi-religious articles" which find their way into the mail of our sporting neighbor.

As the calendar has moved forward towards April 1 or April 15, or any other day which our legislators in their all-seeing wisdom have decreed as the conclusion of piscatorial neutrality, there have been many besides the editors of "Outing" and its readers who have been following the passing of the days with growing enthusiasm. Seated at a desk in the recesses of which are hidden a newly purchased assortment of dry flies, who would ask for more entertaining work than the privilege of reading a manuscript recounting in detail the manner in which these inviting and feather-borne insects came into existence?

At this time of year we have no quarrel with "Outing" on the score of a similarity in names. With the disappearance of the cold spring floods and the opening of the waters of the earth to the chief end for which they were created, we shall not worry our heads about those "semi-religious articles" that find their way into the editorial rooms of "Outing." If there is to be a general exchange, we shall get the better of it.

THE RIGHT OF ANGARY

Words are not good substitutes for ideas. When the British orders-in-council were first published some days ago, a number of American newspapers protested because the word "blockade" did not appear. Their protest was not against the fact of the blockade, but against the failure to give it a name. Calling a naval procedure a blockade does not make it one; and failing to call it a blockade does not prevent it from being one. Nevertheless, when a few days later the British Prime Minister, in an informal statement, referred to this cordon of allied naval vessels as a blockade, these same newspapers were at once mollified. One of them—it does not matter which—thereupon said with gravity, not at all in irony:

> Well, the magic word has, in the end, been spoken by England. It is no longer necessary for her apologists to argue that what she has undertaken is something very like a blockade, something that might subtly be interpreted as being the next thing to a blockade. The blunt, legal words have finally been adopted. The British fleet has established an effective blockade of all German ports.

Of course this is to fall into the exactly opposite error. The fact that the British Minister says it is a blockade does not render it a blockade—much less does it render

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it "an effective blockade." Whether it is "effective" or not remains to be seen. That depends on the effectiveness of the British and allied navies.

Whether Great Britain and France are justified in besieging Germany by sea and attempting to cut off all trade between Germany and the rest of the world even through neutral ports is to be determined not by any name that is to be given to their operations, but by what they do. It is not a question of a word, not even a question of mere precedent or rule. It is a question of principle—of what has been called, perhaps loosely, the public law of nations.

If the word "blockade" is not satisfactory, perhaps those who need a word to lean on will find a prop in the word "angary." This will save some trouble. The word "blockade" seems to arouse a discussion as to "radius of action" and concerning "continuous voyages." All such discussion is saved if we only substitute the word "angary." This comes from the Greek ἄγγαρος, which in turn comes from the Persian, and means a mounted courier. The special significance of the word lies in the fact that such a courier was "authorized to compel the service of the King's subjects and to make use of their horses and whatever might facilitate the transmission of the intelligence they had to convey." So in Roman law the term "*angaria*" was used to denote a service or punishment exacted by government, and included burdens imposed on lands or persons. Later, in feudal law, this term was used with reference to "any troublesome or vexatious personal service paid by the tenant to his lord." The word passed into the French and became "*le droit d'angarie.*" This right of angary, which has been part of domestic law in Persia, Greece, Rome, and the feudal baronies, is recognized in international law, and in modern times has become, in the words of Dr. Oppenheim in his "Treatise on International Law," "the right of belligerents to make use of, or destroy in case of necessity, *for the purpose of offense and defense*, neutral property on their own or on enemy territory or on the Open Sea." (The italics are Professor Oppenheim's.)

We are indebted to Professor Charles Noble Gregory, of Washington, D. C., the Chairman of the Standing Committee on International Law of the American Bar Association (whose recent article in The Outlook on the sale of munitions of war to belligerents has attracted wide attention), for a memorandum which cites at length a number of authorities on this subject. He points out to us that the word is not indexed in many standard works, including John Bassett Moore's "Digest of International Law," but that the principle is widely recognized as valid. Professor Gregory cites Richard H. Dana's valuable notes to Wheaton, in which it is indicated that this right is recognized in our treaties with Prussia and with Venezuela. Westlake, in his valuable work on "International Law," refers to the fact that Germany exercised this right in the Franco-Prussian War by sinking British ships in the Seine, and that the British Government, while demanding compensation, did not dispute the right. Other authorities which Professor Gregory quotes are Smith and Sibley's "International Law as Interpreted During the Russo-Japanese War;" Phillimore on "International Law" (in which is Prince Bismarck's letter describing and justifying the right of angary with reference to the sinking of the English ships); Glenn's "International Law," by an American army officer who has been Acting Judge Advocate; Bordwell's "Law of War;" and "The Elements of International Law," by General Davis, late Judge-Advocate-General and Delegate Plenipotentiary to the Geneva Conference of 1906 and to the Second Hague Conference.

With regard to this right it may be worth while to quote further from Oppenheim: "All sorts of neutral property, whether it consists of vessels or other means of transport, or arms, ammunition, provisions, or other personal property, may be the object of the right of angary, provided the articles concerned are serviceable to military ends and wants. The conditions under which the right may be exercised are *the same* as those under which private *enemy* property may be utilized or destroyed, but in every case the neutral owner must be *fully indemnified.*" (The italics are ours.)

It seems unquestionable, therefore, from these authorities that there is nothing lawless, radical, or even unprecedented in the action formulated by the British orders-in-council under which the navies of the Allies propose to seize and bring to port neutral ships which are bound or are carrying cargoes bound to Germany, with the clear understanding that the neutral owners will be reimbursed. It is clear that this right is recognized by American authorities, by English authorities, and by the German practice in the Franco-Prussian War.

It is also clear that the language of these

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authorities is broad enough to include not only munitions of war and food, but even personal property.

In pointing out these authorities for the action of Great Britain we are not presuming to offer a defense on behalf of Great Britain. We cite these authorities for quite another purpose, solely in the interest of the United States. In the first place, it is to the interest of the United States not to offer a futile and groundless protest. We have declined to protest on grounds of humanity where our right to protest was founded on the firmest of foundations—that of a solemn international convention. When we neglected or declined to make the protest against the invasion of Belgium, we failed to exercise a clear right. Now, if on the grounds of pecuniary interest we offer an unjustifiable protest, our position in the world of nations will not be enviable. In the second place, the United States must keep in mind that what she does now will be a matter of record which can and will be cited whenever—and if ever—she becomes a belligerent. Indeed, what our navy did at the time of the Civil War is cited as a precedent by the belligerents to-day. No American believes that the United States will ever go to war except for the weightiest of reasons and for the defense of territory or of solemn obligations. Imbued with such a spirit, the great strength of the Nation will lie in the navy. The United States, therefore, must not do anything which in the future will weaken operations on the sea. It is therefore of the highest importance that at this time the United States Government shall say and do nothing which will hinder the United States in the future from exercising any lawful right essential to the Nation's safety.

THE FATHER OF SCIENTIFIC MANAGEMENT

Many years will probably elapse before men will generally appreciate the great achievement of Frederick Winslow Taylor. He was still in his prime at the time of his death on March 21; and it seemed as if he were just beginning to do the great work, on behalf not only of business but of men, which he was peculiarly fitted to do. But in a sense his greatest work was already done. In the broadest sense he was an inventor, discoverer, creator. Unlike most other inventors, however, his name will not be associated with a device, a mechanism, but with an idea. He is known as the "father of scientific management."

After preparing at Exeter, he entered Harvard College, but on account of his eyes had to abandon his studies. He then went into a machine-shop. He was the sort of man who could find his education anywhere, and it was in that machine-shop that he began to learn what he has since given to the world. He rose from one place to another until finally he was in a high position of authority in a great manufacturing concern.

He was a masterful man and commanded success. The workmen under him, finding that they were compelled to work as they had not before, grew rebellious. Personally they liked him, but they did not want to obey. Finally he was warned that he had better abandon his practice of going home along a railway track where he could be easily attacked, or else carry arms. He gave notice that he was going to continue to go on his accustomed way and would go unarmed. The men came to him and explained their situation, and asked what he would do in their place. He said in reply: "I should do just what you are doing; but I am not in your place. I represent the interests of the company, and you must do as I tell you." He won in the struggle, but then and there he made up his mind that making things at the expense of human relationship was not worth while. He set out to study a better way, and the result is known as the "Taylor system."

It was no Utopian dream that he evolved. He was an engineer and he believed in scientific ways of doing things. So he turned to the laboratory for an answer to his problem, and it was in the laboratory that he found it. For years he had been experimenting with the art of cutting metal. The story of those experiments is alone one of the romances of modern industry. And the same coldly scientific standards that he applied to the art of cutting metal he applied to the problems of management. They involved methods of exact measurements of time and of dimensions. They involved the use of stop-watches and complicated slide rules and mathematical formulæ.

Little by little Frederick Taylor's system emerged, and he applied it as it grew under his hands. As a consequence, under the "Taylor system" all the resources of

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science are put to the disposal of labor. By means of his system the manager instead of being a taskmaster becomes a teacher, the laborer instead of becoming a half-willing servant is a partner. Under the application of his system the needless and cruel fatigue that has characterized much of modern industry has been largely, if not wholly, eliminated. Wages have risen, profits in some cases have doubled, and the consumer of the manufactured product has been able to obtain the product at a reduced price.

This is not a fairy tale—it is but one of the latest of the wonders of science.

Much in these days is heard of efficiency. Mr. Taylor did not worship efficiency for its own sake, but he found ways by which efficiency could eliminate waste that was burdening men, preventing them from doing what they could do, shackling them, wearing them out, keeping them from their rightful work and rightful life.

This distinctly humane aspect of Mr. Taylor's work was something of which he said little. He was not a man to wear his heart upon his sleeve. Moreover, he did not wish to have the severely practical and scientific side of his work lost in a fog of sentimentalism. He knew what the humane results of applying science to management would be, and he did not wish people to try to get the results without going through the process of the laboratory.

He had no illusions about his own work. He did not expect it to make rapid headway. Science demands too much of those who use it to be inviting to the dilettante. He never failed to explain to those who sought his counsel that the way toward real success is a hard and rough way, difficult to travel. There were many who came to him and went away sorrowful because they were not willing to pay the price of giving up cherished traditions and becoming learners. But those who did take the rough way and were ready to make the necessary sacrifices found, and are finding, their reward, and ultimately Mr. Taylor's methods are going to prevail, because they are the methods of science—that is, the methods of knowledge; and some day, perhaps in America, when through the wide adoption of scientific management wealth is increased, the distribution of wealth made fairer, and the resources of the country enlarged, there may be raised to Mr. Taylor's memory a monument worthy of a great servant of men.

LETTERS TO UNKNOWN FRIENDS

In giving a course of lectures dealing with evolution, genetics, and similar subjects there frequently arise some very spirited discussions concerning the relation of these subjects to the teachings of the Bible. The trend of thought among many of the young men, especially among those who are of a scientific turn of mind, seems to be leading toward a discrediting of the teachings of the Bible. I have attempted to show that the teachings of science are not incompatible with those of the Bible, provided that the latter be interpreted aright. It is much simpler, I know, to avoid the issue by saying that the Bible should not be taken as a text-book of matters scientific. This, however, is an extremely unsatisfactory way of dismissing the subject, for these matters must be thrashed out in one's own mind, at least, and if not directed in the proper channels by some one who has proper ideas on the subject, the younger men are apt to throw overboard all of the Biblical teachings as soon as there are any apparent contradictions between them and the facts taught in college.

The difference between the modern and the old-time view of the Bible may be described in a sentence, thus: The old-time view regarded the Bible as an infallible book about religion, if not dictated to the writers as amanuenses of God, at all events imparted to them as private secretaries. The modern view regards the Bible as a book *of* religion. Religion is the life of God in the soul of man; the Bible is the expression of that life, by men of different temperaments and intellectual abilities. Thus the declaration in Job (xiv. 7–12) that death is an endless sleep, and his declaration in xxiii. 8, 9, that he cannot see God anywhere, are not to be taken as revelations from God that there is no immortality and that God cannot be discovered in human life; but as the expressions of an honest and sincere soul dissatisfied with the teachings of his time, who was groping for that revelation of immortality and that manifestation of God which are afforded in and through the Gospel of Jesus Christ. In this view of the Bible it is to be assumed that the writers of their times would entertain the scientific opinions and use the scientific language of their time. What interested them, and what alone they attempted to impart to their readers, was their spiritual experience, which might be sometimes, as in the case of Job, only an unsatisfied aspiration; might be, as in the case of Paul, a clear

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vision arrived at only through struggling and a faith that is a victory; or, finally, as in the case of John, and still more markedly in the case of Jesus Christ, a serene faith, untroubled by doubts of any description.

The Bible states that Christ is our only hope of salvation. What about those who have never heard of Christ or cannot accept him—the Jews and others? It is a question that has often been put to me recently. When I answer that all who sincerely seek God will find him, I am cited back to the Bible. "None other name . . . given among men, whereby we must be saved."

Isaiah declares expressly, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Jesus Christ did not come to make salvation more difficult than it was before his coming, but easier. He did not come to add new conditions, but to make these conditions, as defined by Isaiah, clearer, simpler, and better understood. That this is so is clear from Paul's declaration that God will give "to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Jesus Christ came, not to shut off those who are thus seeking for the higher life from finding it, but to make it easier for men to find it, through the knowledge of his life and teachings. The statement that there is none other name given among men whereby we can be saved does not imply that the name must be known or understood. No one can live without breathing, but there are a great many more people who breathe and live than there are who understand how it is that the oxygen in the air supplies life.

G.—I can perhaps best render you such service as you wish by taking the last paragraph of your letter, in which you say that your greatest fault is that you live in your dreams and ambitions, and that your inmost thoughts seem to you often bad.

I suppose the best of men are more or less liable to be intruded upon by thoughts and imaginations which their conscience condemns. The legends of the saints are full of stories illustrating this truth. You will remember that the life of Jesus Christ reports him as being summoned from his duty by temptations. That these temptations were brought to him by a devil with horns and hoofs one can hardly imagine, because then they would have been no temptations at all. How these suggestions come to us, whether from past memories or from spiritual and invisible influences or spontaneously from seeds in our character, it is not material to determine. The remedy for them is furnished by Paul's counsel, "Overcome evil with good." Trying simply to shut the door on them is rarely effectual. Taking up some healthful line of thought, filling the mind full of the good, the true, and the beautiful, is the only remedy. When evil thoughts or imaginations assail you, turn to some interesting literature or to some absorbing avocation which will compel you to find other forms of thinking.

The remedy for the dreamer is action. It is very easy to dream of great achievements; it is difficult, sometimes very difficult, to achieve commonplace results. Some people, it is true, dream too little, some too much. If you find yourself spending more time than is wise in building air castles, the remedy is to take up the duty of the hour and set yourself to fulfilling it. One very good way is to take in the morning fifteen minutes when you first awake to lay out a clearly defined plan for the day, making that plan one for practical service to your fellow-men—and by fellow-men I mean those who are nearest to you and will be most easily and naturally affected by your life—then ask your heavenly Father to help you carry out that plan, and then start to do it. And at night or the next morning review the day; see how much of what you proposed to accomplish you have accomplished, wherein you have failed, learn the lesson of the failure, and begin again. Thus make each day a new beginning, and measure yourself and your life, not by your ideals or by your dreams, but by the actual work accomplished by your deeds.

Will you, in your "Letters to Unknown Friends," give me a reasonable and acceptable argument upon "the divine birth of Christ"? I believe it, on the ground that nothing is impossible to the Creator of all things. But I have those who are dear to me who cannot accept it, and it is keeping them out of the Church because to go in not believing is, to their minds, not honest.

The Virgin Birth of Jesus Christ is mentioned in only two gospels, Matthew and Luke. It is never referred to by any of the Apostles, either in their evangelistic preaching or in their epistles. The Resurrection, on the contrary, is recorded in all four of the Gos-

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pels and is made the basis of faith in the Messiahship of Jesus, both in the evangelistic sermons and in the Epistles, and is referred to again and again by Jesus Christ. I cannot but think, therefore, that the Church has made a great mistake in putting the same emphasis upon the Virgin Birth as upon the Resurrection. The divinity of Jesus Christ does not depend upon a physiological fact; it depends upon his spiritual nature. It cannot be doubted, I think, that the Gospel of Mark or of John furnishes all the elements necessary for an adequate Christian faith in Jesus Christ, and neither contains any reference to the Virgin Birth.

I was brought up to believe in the Virgin Birth, and do not think it is impossible of belief, but, on the other hand, I do not think it important. Some doubt is thrown upon it by all absence of reference to it throughout the New Testament except in the two Gospels. On the other hand, the account in those two Gospels has a naturalness, a simplicity, and an air of reality that makes it very different from the legendary stories contained in the Apocryphal gospels.

I do not think that doubt of the Virgin Birth should keep any one out of the Church of Christ, nor do I think the Church of Christ should exclude any one who accepts Christ as Lord and Master because he doubts the Virgin Birth. But of course in uniting with the Church the person should be perfectly frank in expressing his doubt to the minister to whom he makes his application for admission.

LYMAN ABBOTT.

CHARLES FRANCIS ADAMS

Charles Francis Adams, who died recently at his home in Washington, had both ancestral and personal distinction. He belonged to a small group of Americans who have had not only character, intellect, and public spirit, but those attainments and qualities of mind which give distinction.

In point of public service and of sustained tradition of ability the family to which Mr. Adams belonged has been called the most distinguished in American history. For four generations its members have been identified in notable ways with public life in this country; and they have been men and women of such marked individuality that the distinction of one generation has not obscured the distinction of the preceding generations.

Parson Smith's daughter Mary, Colonel Higginson tells us, when she was about to marry young Mr. Cranch, whose name was afterward to be associated with delightful personal and artistic qualities, chose the text from which her father was to preach at her wedding, for in those days not even a wedding was complete without a sermon. She selected with becoming modesty, "Mary hath chosen the better part, which shall not be taken from her." But when her younger sister, Abigail, was about to marry Squire John Adams, a promising young lawyer of very pronounced opinions, who was not entirely acceptable to Parson Smith, she chose: "John came neither eating bread nor drinking wine, and ye say he hath a devil!"

The pronounced individuality which made John Adams unpopular with Parson Smith has not been modified in four generations of the Adams family.

John Adams, the second President of the United States, was the first American Minister to England after the close of the Revolution; and probably in the history of the country no American has been called upon to perform a more difficult or, in many respects, a more disagreeable service. Great Britain, after the fashion of many parents, could not realize that her child in the far West had really come to man's estate. She did not realize it until after the War of 1812; and for many years her attitude, like that of many other parents dealing with grown-up children, was frosty, not to say wintry. John Adams was an unwelcome representative of an unwelcome nation. He bore all manner of snubs with a patience that was patriotic rather than temperamental.

John Quincy Adams, the sixth President of the United States, who went back to the House of Representatives after his Presidency, and made his old age distinguished by his independence and his eloquence, maintained the tradition of the family for courage and public service in extreme old age.

It fell to the lot of his son, Charles Francis Adams, the elder, to stand in very much the position in which his grandfather had stood at the Court of St. James's; to face an unsympathetic ruling class and deal with an unsympathetic Government during the crisis of the Civil War. His firmness, courage, self-control, and skill can never, in the

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nature of things, be fully understood and appreciated.

The letters of Abigail Adams, the wife of John Adams, the mother of John Quincy Adams, and the ancestress of Charles Francis Adams, show the same sterling and sturdy integrity, and a kindred ability. The correspondent of Thomas Jefferson and other public men during the Revolution, she was her husband's companion when he went to Great Britain as Minister, to Paris as American representative, and to The Hague in the same capacity. Dr. Andrew D. White recently said: "I have come to regard Mrs. Adams as one of the greatest and noblest women who have ever lived."

Charles Francis Adams, the second, was, like his ancestors, trained for public service. Born in Boston, graduating from Harvard, and two years later admitted to the Massachusetts bar, he volunteered at the breaking out of the Civil War and served through the entire war. Beginning as lieutenant of a Massachusetts cavalry regiment, he later became its captain; still later he became colonel, and was brevetted brigadier-general at the close of the war. He had been a student of business as well as of politics, and he had great executive ability. His interest in railway affairs soon brought him to the front as President of the Union Pacific Railroad, later as a member of the Massachusetts Board of Railway Commissioners, and also as a member of the Board of Arbitration of the Trunk Line Railroad Organization.

It has often been said that American public life is very largely non-political, and that politics express only in a very limited way the energies and activities of the country. Mr. Adams never held public office and never ceased to be a public man. He served for three years as chairman of the Commission which planned the Massachusetts Metropolitan Park System, rendering a service to Boston of inestimable value. He was an overseer of Harvard University, and he was a tireless writer on historical, political, and economic problems, bringing to these discussions broad knowledge, a clear and vigorous intelligence, and absolute independence. A thoroughgoing believer in popular institutions, he was entirely free from the weakness which overtakes so many men of public interests and activities in a democracy. He served the people, but he was never afraid of them. There was nothing of the courtier about him. The cheap and easy popularity which the political courtier who flatters people regards as capital never belonged to any member of the Adams family. Many humorous stories are told of their frank indifference to an asset which many public men in this country prize, and for which they sacrifice dignity and independence. Mr. Adams never hesitated to speak out. In fact, it may be suspected that in his case, as in the case of his ancestors, he enjoyed speaking out. When he was invited to deliver the historical address on the two hundredth anniversary of the founding of a small town in Massachusetts, it was said of him, when he returned to Boston after the exercises, that he had not left one local tradition uninjured. The impartial and thoroughgoing historian had completely overshadowed the anniversary orator. And when on an important anniversary he spoke at Washington and Lee University, he presented the clearest and most convincing argument in justification of secession from the point of view of the Southern man to which this generation has listened.

The Free Silver proposition gave special offense to his conception of National honesty and financial soundness; and one of the most striking addresses in opposition to Mr. Bryan was the famous speech in Richmond, in which he urged the South to leave a party which was betraying the principles of American integrity. He was an ardent anti-tariff man, and once classified the men who were appearing before the Congressional Committee with demands for increased duties as "thieves and hogs." In a word, he was a man of very definite opinions, strongly held, and of uncompromising frankness of speech. More than once he changed his mind, but he was a man of heroic constancy of spirit and purpose. He was an interesting speaker, he was a prolific writer, a member of the American Academy of Arts and Letters and of many learned societies; and, like his brothers, Brooks Adams and Henry Adams, he was a real contributor to American scholarship.

In a country in which the volume of life is so great that it sometimes blurs the ideals of individual character and achievement, Mr. Adams stands out as a man who, in a family distinguished for four generations, achieved personal distinction; in a country in which the temptation to flatter people is irresistible to a great many public men, he remained an uncompromising and incorruptible truth-teller; and in a country the life of which has far greater volume than the channels of

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political activity provide for, he was a public man who brought tonic qualities of character and mind to the service of the Nation.

IN LENT

GOOD FRIDAY

The tragedies of life are not sickness and death; these are its passing shadows, its sorrows by the way, grievously heavy at the moment, but neither disintegrating nor weakening. The death which follows an act of sacrifice, of courage, of faith, opens a door through which a great light shines; it may bring great sadness; it cannot bring the sense of futility which strikes all meaning out of life, or the sense of the victory of evil which shrouds it in the gloom of eternal orphanage. Lincoln's death at the moment of emergence from that long anguish of soul was unspeakably sad; but the hour of his going was the beginning of a revelation of his spirit and service which is the most priceless possession of this Nation. When a man's life opens the door of hope for all time to come and lights the mysterious path of life as with a great torch, the sadness is for the hour, and the strengthening of faith in service and love is a permanent addition to the wealth of humanity.

That wealth is spiritual; men have tried again and again to live by bread alone and have gone near to starvation, and then the bread has mercifully been taken from them and they have heard again the word of God and health and sanity have come back to them. There is no life-giving and life-sustaining power in wealth, comfort, ease; if these things are rightly used, they set men free for high endeavors and they make splendid service possible; but they cannot feed the spirit, and to try to live upon them is to starve. The events that strike our mortality are infinitely sad; but the tragedies of life are those events that strike our immortality, that destroy faith, weaken hope, blur the vision, and devitalize the will. The man who accidentally kills his fellow may bring grief and anguish to many; but the man who violates a sacred trust, breaks a holy vow, uses a good reputation to hide an evil life, strikes at the souls of his fellows.

There are many kinds of sadness in life, but the tragedies are one and all rooted in the immoralities of the world. The hurricane and earthquake destroy the work of generations in a moment and bring widespread misery and death in their train; but they open the heart of the world, and sympathy and help flow like a fertilizing tide over the devastation. Strength does not fail, hope does not die, the flame of courage does not sink in the ashes of a final despair. Men begin at once to plan, to work, to look ahead to other homes and harvests; the foundations on which life rests have not been destroyed.

The real possession of the race is neither wealth nor safety; it is faith in God. While that remains no catastrophe is final or fatal; when that goes, no prosperity has any value, sacrifice is futile, love is a mockery, life is a lie. Then the ultimate wisdom shrinks into the appalling words, "Let us eat and drink, for to-morrow we die."

It is easy to blur the edges of sin, and many men and women are deceiving themselves with the idea that divine laws, like human laws, can be evaded. They forget that divine laws are automatic; they are not imposed from without, but are wrought into our natures. They are so much a part of us that they need no external authority to enforce the penalties of disobedience. They can be neither evaded nor blurred. The identification of sin with death would seem incredible if it rested solely on the authority of an old-fashioned book like the Bible; but it is the most modern fact reported by the daily newspapers. They repeat it day after day with pitiful reiteration.

The tragedy is played by new actors, with variation of incident, but always with the same *dénouement*. First a faint blurring of the standards, followed by a little lowering of tone hardly perceptible for a time. Then a deadening of moral sensitiveness, a fading of the vision of an ordered and noble world; a coarsening of taste, a loss of spiritual refinement, a vulgarization of the whole nature; then a growing skepticism of the presence of God in the world, of the reality of the soul, and of the distinction between right and wrong. Then indifference to moral law, the craving for physical excitement and diversion, the loss of modesty and shame.

These are they who weaken the hope of the world, blight its promise, and destroy its capital of purity and strength. Their fall is the tragedy of the world; there is no other tragedy, for misfortune and calamity hurt the body, but they who violate the laws of life harm the soul. They crucify the Christ again.

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THE STORY OF THE WAR

BY GREGORY MASON

LAST week the opening paragraph of "The Story of the War" bemoaned the absence of any "decisive change" accomplished during the winter campaign along the two great battle lines in Europe. This week—the week March 17 to March 24—I can chronicle in this first paragraph what will very likely prove to be the most determinative event of the war thus far, namely, the fall of Przemysl.

More than the early German lunge through Belgium into France, more than the *coup* of the Allies when they turned back this rush at the Marne, and more than the capture of Antwerp, the overthrow of Przemysl seems to merit the adjective "decisive."

In the first place, the fall of this town, the name of which so well illustrates the Polish love of consonants, frees at least one hundred and sixty thousand Russians who have been beleaguering it, while into the Russian prison camps there now stream about one hundred and twenty thousand Austrians, a force a third larger than the entire army of the United States.

The liberated Russian siege army may now sweep south for another invasion of Bukowina, a course that might tempt the Rumanians to forsake neutrality and join the Allies, or it may hurl itself straight against the snow-buried Carpathian wall and try to force its way through the already corpse-filled Lupkow and Uzsok Passes into Hungary. There is a third course open to Grand Duke Nicholas, however, and one that he seems generally expected to take. That is to throw the army that took Przemysl against the Austrians holding the line of the Dunajec River, as the first blow toward the subjugation of Cracow, the capital of ancient Poland, and a gate to Silesia and Hungary.

PRZEMYSL'S STRATEGIC IMPORTANCE

Przemysl is on the main railway line from Lemberg to Cracow, and while the Austrians held it the communications of Russian armies advancing on Cracow, Bukowina, or the main ridge of the Carpathians were always in danger from rear attacks. As Antwerp was a sword poised at the German flank, so Przemysl was a lance threatening the Russians from side and rear; but Przemysl was the more dangerous weapon. The capture of this stronghold constitutes the most severe break that the important Austro-German railway system has yet suffered.

In the effort to appreciate the strategical value of this Russian victory we must not overlook its tremendous moral weight. As the most splendid feat of Russian arms in Europe since Plevna, the capture of Przemysl, coming on the second day of spring, overbalances the defeats around Lodz and the rout at the Masurian Lakes, and definitely stamps the winter campaign as a Teutonic setback and a Slavic success. At the same time, it is bound to have an effect on Balkan states hesitating which way to flop. The signs that Italy is preparing to strike at her traditional Hapsburg enemy are multiplying daily. May not the now increasing pressure on Austria's eastern frontier induce her to reconsider her reported refusal to pay the price of Italian neutrality—a refusal which would bring down an avalanche on her southern border also?

SOME MODERN SIEGES

Paris held out 131 days against the Germans in 1870–1, Plevna was held by the Turks for 143 days against the Russians and Rumanians, Port Arthur lasted for 156 days against the Japanese. If we overlook two interruptions in October and December, respectively, when the Russians were obliged to fall back somewhat from Przemysl, the city has had a siege of 200 days, from September 3, 1914, to March 22, 1915. With the exception of the siege of Sevastopol—327 days—no city in modern times has fallen after so long a siege. The two interruptions cannot really be overlooked. The real siege continued from early in December. The world does right in applauding the besiegers, who held to their task with the stubbornness of the Romans that made good their watchword, "*Carthago delenda est*," and in admiring the besieged who kept their promise that the city would not fall till they had gnawed shoe-leather.

The first act of the Russian Government after learning of the fall of the fortified town was to change the name of the citadel to its old Russian form—Permysl.

Other military events of the week which would have had more space in this article had they not been overshadowed by the Przemysl triumph were the ineffectual Zeppe-

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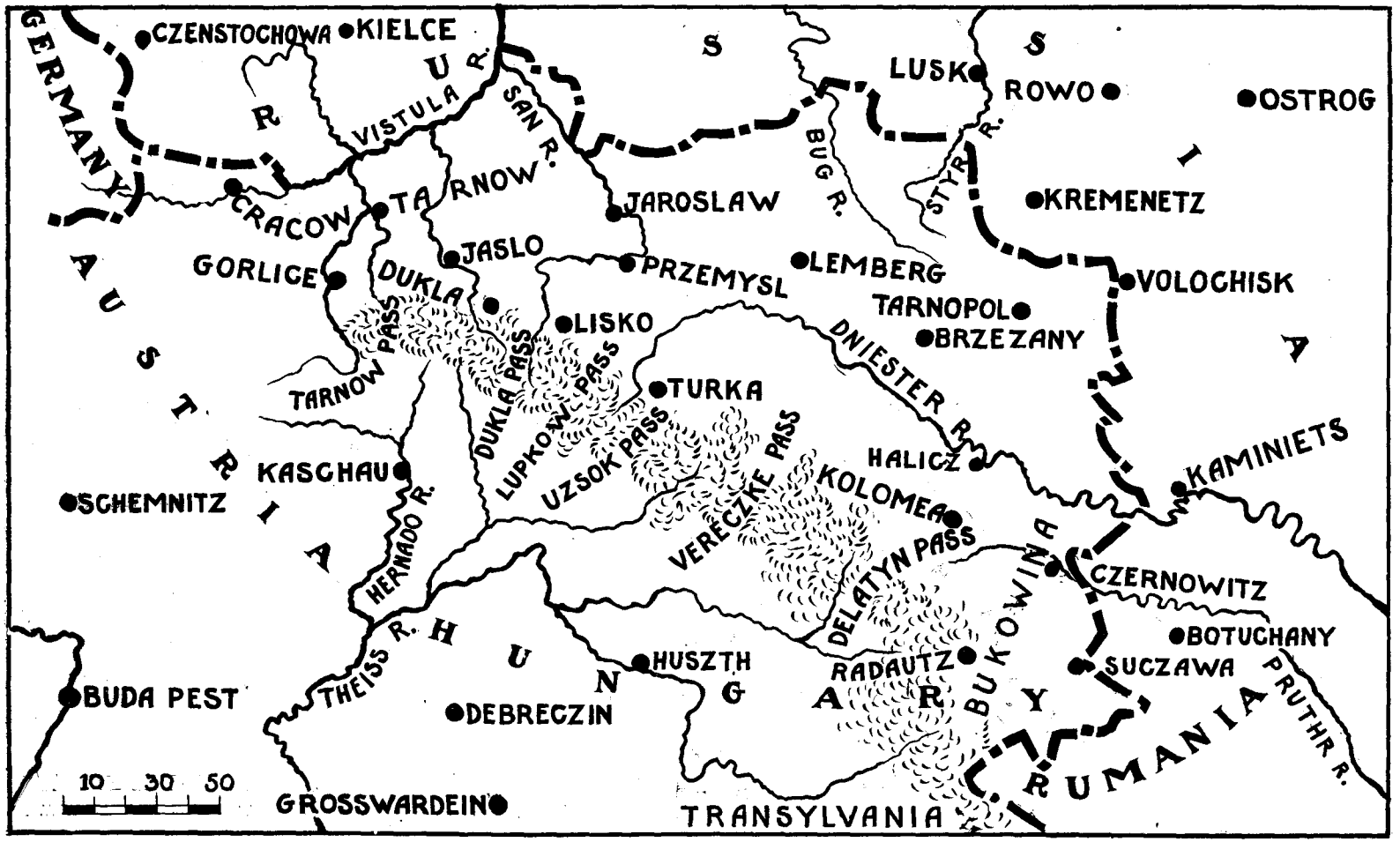

PRZEMYSL AND THE EASTERN CAMPAIGN

The capture of Przemysl by the Russians is perhaps the most important single event of the war thus far. It clinches the Czar's hold upon Galicia and lays open to his armies three courses of attack on the Austro-German forces, viz.: a drive north at Cracow, the "key" to Silesia; a direct attack on Hungary via the Uzsok and Lupkow Passes; or a sweep south against Bukowina.

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lin raid on Paris; the seizure of the town of Memel in East Prussia by the Russians, and their almost immediate relinquishment of it; the inauguration of a new phase of the German blockade of England with the seizure by the German submarine U-28 of two Dutch steamers, which were convoyed by an *Unterseeboot* to Zeebrugge, where they were confiscated with their cargoes that had been destined for England; and, finally, the disaster which befell the Allies in the bombardment of the Dardanelles.

BLOOD FOR THE TURKS

In the Dardanelles, where we have seen history repeat mythology in the attack of the battle-ship Agamemnon on Fort Dardanos, the Allies, in an action of two hours' duration on March 18, suffered the loss of the British battle-ships Irresistible and Ocean and the French battle-ship Bouvet, and the disablement of the British battle cruiser Inflexible and the French battle-ship Gaulois. According to the British Admiralty, the three vessels destroyed were done for by floating mines carried down the channel by the strong current. The Inflexible and Gaulois, however, were put out of action by shell-fire from the forts. Apparently few British tars lost their lives in this spectacular conflict, but when the Bouvet disappeared beneath the waves she took with her most of her crew. After the battle, says a despatch, women on the shores of the Greek islands cast flowers into the sea and said prayers for the unknown dead, as their mothers did before them for the drowned crews of mediæval galleys and more ancient triremes.

The three battle-ships lost by the Allies were old and would soon have been obsolete. Ships of this type are being allowed to bear the brunt of the hammering until the forts are gradually worn down for the supreme effort by the flower of the French and British navies. It seems increasingly probable as these actions in the Dardanelles continue that the straits can be passed only at the cost of a heavy toll in ships. But there is yet no indication that the Allies are unwilling to pay this toll.

RELIEF FOR SERVIA AND PERSIA

To check the epidemics of cholera, typhus, and typhoid fever that are decimating the populations of Servia and part of Austria-Hungary, and to prevent the spread of these diseases to other European countries, the American Red Cross Society and the Rockefeller Foundation are jointly sending to the plague-smitten area a sanitary commission headed by Dr. Richard P. Strong, of the Harvard Medical School, and including some of the foremost medical and sanitary experts in the United States. Persia, like Belgium, Poland, and Servia, is also claiming the aid of the United States. When the Turks and Kurds took Urumia, Tabriz, and other Persian cities from the Russians, 50,000 Assyrian and Armenian Christians, fearing a massacre, fled into Russia or into the American missionary compounds in Urumia and Tabriz. The Persia War Relief Committee, whose Chairman is Mr. Robert E. Speer, is asking for $100,000 to meet the immediate needs of these refugees and restore some of them to their ruined villages. Contributions should be sent—marked "Persian Relief Fund"—to Spencer Trask & Co., 43 Exchange Place, New York City.

MODERN BARBARISM

Germany's announcement of the latest phase of her policy of retaliation is an astonishing example of the rapidity and extent to which human nature can deteriorate once the few restraints which bolster the upper crust of what we call civilization have been broken. As a reprisal for the havoc wrought in East Prussia by the Russians the Berlin War Office has declared:

"For every village burned by these Russian hordes on German territory, and for each estate destroyed, three villages or estates on Russian territory occupied by us will be sacrificed to the flames."

So far as we know, the only protest against this ruthless policy in Germany came from two Socialist members of the Reichstag, to their credit be it said. One of them was Dr. Karl Liebknecht, the leader of his party, who denounced the reprisal as "barbarism."

This policy of the German War Office is worthy of the painted North American Indian or the naked black savage of Africa at his worst. Will the Allies now reply with a promise to put the torch to six villages for every three that Germany burns, and will Germany then raise the Allies' bid, and so on *ad infinitum, ad nauseam?* We hope not, of course, but it is evident that as the war continues the contestants, losing patience at the stubbornness of the conflict, wander farther and farther from man's usual standards of humanity and simple justice.

New York City, March 24, 1915.

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THE MENACE OF MEXICO

A POLL OF THE PRESS

GENERAL CONDITIONS

A RURAL inhabitant rushed madly over to the Cawkins farm, says the Philadelphia "Ledger" (Rep.). "Help!" he cried; "old man Shules is on a tear and beating his wife to death." "Well," yawned Mr. Cawkins, "it's his wife, ain't it?"

Thus our passion for Mexican freedom has resolved itself into chaos for Mexico, comments the "Ledger." "Mexico is a shambles and the Mexicans have a right to make it so. That is the result of our humanitarianism."

DEMOCRATIC OPINION

This is not the opinion of Republican papers only. Hear the Democratic:

"The situation in Mexico is aptly described by the single word chaos," affirms the Harrisburg "Patriot." "It is a condition unfortunate to the last degree, the end of which is not yet in sight. . . . This does not necessarily mean any change in the Administration's attitude and policy. Patient watchfulness will be continued, but there is a point which, once passed, action will be demanded."

The Knoxville "Sentinel" asserts:

It is the obvious and cheap expedient of the President's critics, of course—the instinctive and accustomed resort of small minds incapable of conceiving anything more elevating or gratifying than the claptrap of pot-house politics—to sneer at him for lack of spirit and courage because of his aversion to the creed of conquest, carnage, and bloodshed so rampant throughout the world; but the least intelligent patriot can readily see that it has required more true grit and nerve in the President of the United States to keep his head while rulers and potentates all around were losing theirs, and steer this country clear of hostilities under the most trying conditions, perhaps, to which an American Government was ever subjected.

But the call of humanity is one that in the last resort must be heeded and hearkened to by a Christian Government, and it seemingly has now become, or is about to become, a simple issue of humanity for the United States to intervene in Mexico.

The Columbia "State" (Dem.) thus pronounces:

If there shall be war with Mexico, it will be such a war as was never waged before.

It will be a war with no government, and for a people, by a government which has gone even to the point of accepting ridicule in the desire for faith to avoid it.

We might have been in war with Mexico a year and a half ago, and there would have been no blame attached to the decision which made it. There have been all sorts of provocations out of Mexico to the United States to wage a war. Yet these incitements have come from men, and not from a people. We have been faced with making the decision whether there is such a thing as the people of Mexico, whether there is such a thing as a man who is leader of the people of that worried country.

"The present Administration has submitted to many insults," asserts the Jacksonville, Florida, "Times-Union" (Dem.), and rather resentfully continues, "but it has much more patience than the American people who sooner or later would elect to power an administration that would wipe out all scores."

"Any thoughtful observer of Mexican affairs will probably admit that intervention now seems inevitable," admits the Winston-Salem "Journal" (Dem.). But there are two ways of intervening in the affairs of a foreign nation:

We may enter Mexico with a strong army, shoot down all opposition, and impose a bloody and tyrannical peace; or we may enter as Mexico's big brother, with the acquiescence of the leading factions, exercising only borrowed policy powers for the suppression of brigandage and the restoration of order, industry, and commerce.

The former method would cost thousands of lives and hundreds of millions of dollars and earn us a heritage of suspicion and hate from all the Latin-American nations with whom we are just growing into genuine friendship and co-operation. The second method would strengthen the bonds of Pan-Americanism and win us honor from all the world.

INDEPENDENT OPINION

Still another Southern paper, but of very independent proclivities, the New Orleans "Item," thus comments:

Nobody wants to go to war with Mexico. The trouble with the wretched imbroglio that now confronts us, as bequeathed to us by President Taft and nourished by President Wilson, is that it threatens us continually with war—not only with the murderous banditti of Mexico itself, but with the more formidable

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powers of Europe, whose people and property they outrage as they do ours.

A strong hand in Washington during the latter years of Mr. Taft's Presidency would have spared us this embarrassing menace. A strong hand at the opening of Mr. Wilson's term would have done it.

We have pledged non-intervention and have intervened. We have threatened intervention and have abstained. We have neither gotten in altogether, nor have we altogether kept out. We have piffled and piddled and dabbled, and sought to "serve Mexico if we can find a way" without serving Mexico, ourselves, or civilization.

"Would it be none of our business, Mr. Wilson," inquires the Harrisburg "Courier" (Ind.), "if we were constantly witnessing a powerful slave-driver cracking his whip over the backs of our neighbor's children?" and adds, emphatically:

It certain would, and we would not be self-respecting American men if we did not go immediately to the rescue of the suffering children and arrange conditions in such a way that they could grow up under free and civilized influences.

That is just what we should do for the ill-treated Mexican people—we should drive the cutthroats from their backs and take them into our own family and give them all the advantages of becoming educated, intelligent, and strong in accordance with the principles of our own advanced form of government.

REPUBLICAN OPINION

The Sault Ste. Marie "News" (Ind. Rep.) concludes:

When the history of these times is written, the wretched state of Mexico may not be charged to the account of the Wilson Administration, for the Mexican troubles go far back of the present régime in Washington; but it is certain that the way the President and the Secretary of State have meddled with Mexican affairs will be classed as one of the forces which have prolonged and intensified the misfortunes and calamities of the country they have sought to help but have only injured.

Along the same line the Philadelphia "Telegraph" (Rep.) speaks as follows:

If President Wilson is in a dilemma regarding Mexico, it is his own dilemma. Not only has his policy for two years been weak and uncertain, but his speech at Indianapolis two months ago, in which he declared the policy to be to keep hands off and let the Mexicans fight it out, has seemingly encouraged the Mexicans to make conditions more intolerable than ever. . . .

It is a serious thing for the Secretary of State to order Americans out of Mexico when they should be afforded protection there. . . . A spineless course only means more trouble.

We cannot tolerate the conditions now existing. . . . We did not tolerate them in Cuba. . . . If the Washington Administration would notify the several bandits who are now ravaging Mexico . . . that order must be restored and a stable government established by them, or it would be established, as it was in Cuba, by the intervention of the United States, matters would be different. If such notice failed, intervention would be justified by the people of this country and by every civilized nation.

The Des Moines "Capital" remarks:

We do not say that the United States will have to declare war upon Mexico. We do say that the United States will have to take a hand in straightening out affairs in Mexico, and that when the time comes the necessity will be found a hundredfold more urgent than the case of Cuba ever was. And the United States never has and never will apologize for the work she performed in Cuba.

VERA CRUZ

However, "the despatch of two battleships from the American fleet at Guantanamo to Vera Cruz indicates that the Administration considers the situation in Mexico City more serious than it likes to admit," says the South Bend "Tribune" (Rep.), and adds:

It emphasizes the mistake which was made when the American troops were withdrawn from Vera Cruz a few months ago. When the withdrawal was made, the public opinion, so far as it was expressed in the press, was almost unanimous that the Administration was making a mistake in ordering the retirement of the troops. Even papers which had consistently upheld the policy of non-intervention in Mexico expressed grave doubts upon the wisdom of withdrawing from Vera Cruz.

"Once more we have war-ships at Vera Cruz, and shall probably soon have them at other important Mexican ports," remarks the Rochester "Post-Express" (Rep.), and continues:

This time they will not steam out to sea when rioting is in progress lest their presence irritate the howling mobs hunting American citizens through the streets. The Administration would seem to be teachable to some extent by experience.

Thus, in the words of the Leavenworth "Times" (Rep.), "after two years of dilly-dallying and waiting the Administration is beginning to stiffen up its backbone some-

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what, and there appear to be hopeful signs of a more worthy policy."

THE A B C POWERS

But suppose this country does not undertake the task alone? The principal Independent-Democratic organ, the New York "Times," asserts:

There is no excuse for the intemperate criticism of President Wilson's policy in which some of the Republican newspapers are indulging. He did not make the situation, and his calmness and patience in the face of its perplexities are most encouraging. He has kept us out of war with Mexico, he has restrained the hotheads and ignored the mischief-makers.

But the "Times" adds:

It seems advisable, however, in view of the dark outlook, for the United States to enter once more into an understanding with the South American republics, with a view to some kind of concerted action in this Mexican matter.

Another Wilson supporter, the Rochester "Union and Advertiser" (Ind. Dem.), thus comments:

It is difficult to conceive that the great, responsible Latin-American nations of South America, Brazil, Argentina, and Chile can have any sympathy with conditions in Mexico. They are steady, progressive nations. They do not believe, as the less advanced Latin-American countries do, that the United States aspires to rule over the whole continent. Brazil has been flouted, and it is quite likely that instances of the flouting of the other stable South American countries can be found that will give them a sufficient excuse for intervention. If a necessary degree of force were used, the Mexican people would possibly be brought to see that they were not the victims of the designing United States, but the object of the indignation of all the leading nations of the New World.

By asking one or all of these nations to assist us in restoring order in Mexico, we would show to them that we are not the aspirants for domination of the continent that so many Latin-Americans believe us. They would be more willing to join us, as, acting with us, they would be a check upon any aspirations towards undue power that we might foster. It would be worth while for the Administration to sound these nations upon their attitude towards a move to put an end to a condition of affairs in Mexico that is fraught with such possibilities of trouble for the whole continent.

Republican papers like the Detroit "Journal" welcome the notion:

The happiest development from the prolonged Mexican trouble was the mediation of the three nations, America, Brazil, and Chile, the A-B-C of Pan-Americanism. This co-operative effort should be revived, and a legation guard, composed of Brazilians, Chileans, and Americans, could well be set up in Mexico City. . . . Along this line will come the easiest solution.

And the Burlington "Free Press:"

If President Wilson is prudent, he will invite some of the leading South American republics to adopt joint action with the United States for the purpose of attempting pacification of Mexico and the restoration of law and order. If Argentina, Brazil, and Chile, for example, were to co-operate with this country, there could be no chance to ascribe ulterior designs to Uncle Sam.

But "the President told White House callers yesterday that the suggestion that this Government unite with South American governments for intervention had never been authoritatively brought to him," chronicles the Chicago "Post" (Prog.), and queries:

"Why should it be? Why should we wait until the suggestion is brought to us? Why should we not go out and bring it to the South American governments? . . .

"Are we simply to wait?" asks the "Post," and continues:

To wait until there is a terrible holocaust in the City of Mexico? To wait until foreign diplomats abandon the country in order to save their lives? To wait until the Powers of Europe at last drive home their proper and long-withheld protests? To wait until these incompetent and selfish "leaders" in Mexico exhaust the country so that she cannot recover?

We do not believe that we can so wait.

"Watchful waiting" has proven a final failure. It has not established a stable and just form of government in Mexico. It has not even cleared the ground or laid the foundations for such a government.

In the name of humanity and in behalf of Mexico, President Wilson should now act along that line of action which has been his sole success in the whole Mexican trouble. He should call in the governments of the Argentine, Brazil, and Chile to act with us. . . .

Why wait for a fundamental policy to be suggested to us? Why wait till Argentina, Brazil, and Chile bring forward the idea of intervention? As a matter of history, the main weakness in our association with those Powers before lay in the fact that they seemed to be helping us out of a hole instead of going in at our request to solve a problem that affected both Americas.

In the Monroe Doctrine we assert for the United States a leadership in the affairs of the Western Hemisphere. Why, then, wait to be led? Why not lead?

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"PUBLIC OPINION" IN AN "ORIENTAL STATE"

BY GEORGE KENNAN

IN an article published in the magazine section of the New York "Times," March 14, 1915, Mr. George B. McClellan, former Mayor of New York, said:

"It should never be forgotten that while Russia is the most eastern of Western states she is, at the same time, the most western of Eastern states. She is, in fact, far more an Eastern Power than at heart a member of the European family. She wears a European gloss on the surface, but her European manners are only skin-deep, and in customs, in methods, in statecraft, and in point of view she is essentially an Oriental nation."

In the same article he also said:

"In our meaning of the term, there is no public opinion among the Czar's subjects. The vast majority of the people are hopelessly ignorant and poor, while the ruling bureaucracy, the Tchin, sees to it that any public expression is in the bureaucratic interests."

Certain erroneous conceptions and statements with regard to foreign peoples seem in the United States to be endowed with perennial life. Year after year, in the press or in conversation, one sees or hears the same old assertions and references concerning the Chinese cashiers in Japanese banks, the Tartar who is found when a Russian is scratched, the "hordes of Russian barbarians" who may swamp the civilization of Europe, the Cossack who is an imaginary combination of devil and centaur, the Russia that is "the most western of Eastern states," and the population of one hundred and seventy millions in which there is "no public opinion." It seems at times almost hopeless to combat these ancient and apparently invincible errors, but perhaps if they are killed often enough they will at last stay dead. I purpose in this article to deal only with the two that seem to have the Princeton instructor's authoritative support.

Upon what ground it is asserted that the Russians "are essentially an Oriental nation" I do not know. They are our remote kinsmen in blood, they speak one of the Indo-Germanic languages, and they have been settled in Europe since the dawn of history. It is true that their ancestors came originally from Asia, but so probably did ours. It is not customary to describe the civilization of the Finns and the Hungarians as "essentially Oriental," and yet ethnologically the Finns and the Magyars belong to the Ugro-Altaic race, and are far more truly Asiatic than the Russians are. The Slavs happen to live next door to the Orientals, but if mere proximity is sufficient to establish relationship Europeans might say of us that while we are the most southern of the Anglo-American states, we are also the most northern of the Latin-American states; and that in customs, in methods, in statecraft, and in point of view we are essentially Mexican.

But it may be imagined, perhaps, that the Russians have shown sympathy with the Orientals, or have formed alliances with them, or have adopted their point of view with reference to Christendom. History does not so report. If there be a people in Europe that has always and everywhere fought the Asiatics, it is the Russians. The British, the French, the Germans, and the Italians have all, at one time or another, supported the Crescent against the Cross; but the Russians never! In the thousand years of their history they have fought almost every nationality in Asia; and, instead of fraternizing with the Orientals, they have generally treated the latter with undue and unmerited contempt.

It is true that the Russians were once subjugated by the Asiatics, and that this Oriental domination greatly retarded their national development; but it is certainly ungrateful in the Kaiser now to characterize as "barbarous" and "semi-Oriental" the people who probably saved Germany from devastation at the hands of Asiatics in the thirteenth and fourteenth centuries. Russia stopped the great Mongol invasion, and Germany profited by the protective interference. Temporary alien control, moreover, is not equivalent to racial assimilation. Russia is not Asiatic merely because she was once conquered by Asia. As Gilbert K. Chesterton has wittily said: "Jonah may or may not have been

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three days inside a fish; but even if he was, that did not make him a merman."

The idea that the Russians "are essentially an Oriental nation" seems to me to have no foundation whatever. I have associated with them more or less intimately for many years and in all parts of the Empire, but I have never found them to be Oriental in customs, in methods, or in point of view. The Russian common people are behind the Anglo-Saxon common people in development, in culture, and in prosperity; but they are making progress, and are advancing along the same path that we ourselves have followed. The words "Oriental" and "Asiatic," moreover, should never be used, as they often are used, in a disparaging or derogatory sense. The average man understands them as connoting inferiority, unworthiness, trickiness, or degradation; but Japan has shown us that an Asiatic civilization may be capable of the greatest moral and material achievements, and that the Orient can produce as high types of human character as any to be found in the Occident. Goodness and ability have no geographical boundaries, and they are not wholly monopolized by Europe and America.

The second of Mr. McClellan's statements—viz., that there "is no public opinion among the Czar's subjects"—is a more recent error than the one previously noticed, but it may live quite as long if let alone. Inasmuch as the assertion is modified by the qualifying clause "in our meaning of the term," it seems pertinent to inquire, What is our meaning of the term? I understand "public opinion" to be the mental attitude of large masses of people toward questions of public interest or importance, and the reaction of the popular mind in conversation and in the press to the stimulus of events or ideas. In this "meaning of the term" there certainly is public opinion in Russia. It may not be as well instructed as public opinion in the United States, because facilities for enlightenment in the one country are restricted, while in the other they are free; but this is the only difference. The social phenomenon in both countries is precisely the same. It may even be said with truth that the Russian mind often reacts more generally and more violently to the stimulus of events and ideas than the American mind does. When tens of thousands of people—sometimes hundreds of thousands—stop work, declare a sympathetic strike, and organize street demonstrations on a great scale merely because a few educated political prisoners have been flogged with whips at the mines of Akatui, is it the reaction of the popular mind to the stimulus of an idea or is it merely spontaneous combustion?

Two or three years ago several hundred strikers in one of the gold-placer mines on the Lena River were shot down by troops while they were marching peacefully in procession to present their grievances to the local authorities. The reaction of the public mind was prompt and emphatic. In thousands of settlements the unprovoked killing of unarmed men was talked about and considered, and in hundreds of newspapers it was discussed from all possible points of view. The result was the crystallization of public opinion into a firm conviction that the shooting was unjustified and that the authorities responsible for it should be tried for manslaughter and suitably punished.

Public opinion was formed and expressed in the same way in the cases of the death penalty for political crime, the Beilis ritual murder trial, the restriction of parents' school committees, the police control of universities, and dozens of other public questions with which American readers may be less familiar. In every one of these cases there was keen public interest; in most of them there were resolutions, protests, or appeals from scores of organized societies; and in connection with many of them there were widespread strikes, university disorders, and street demonstrations.

"But," it may be said, "the opinion in these cases was not really 'public;' it was only the opinion of a relatively small class of more or less educated people, and was not shared by 'the vast majority of the hopelessly ignorant and poor'—that is, by the peasantry." Let us consider, then, the attitude of the *muzhiks* towards questions of national interest or importance.

General Kuropatkin says that one of the chief reasons for the defeat of Russia in Manchuria was the unpopularity of the war.[1] Does he mean that it was unpopular among a few students, factory operatives, teachers, lawyers, and editors? Clearly not, because he speaks repeatedly of the "hostility of the people." He means that the whole nation was opposed to it. On one question, then, there was virtual unanimity of

[1] "The Russian Army and the Japanese War," Vol. II, pp. 79, 80, 200, 202, and in many other places.

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opinion among Russians of all classes, high and low, literate and illiterate.

In 1905, shortly after the elections to the First Duma, tens of thousands of peasants accompanied to the railway stations the liberal representatives whom they had selected, and gave them an enthusiastic "send-off," with cheering and the singing of songs. What, if not "public opinion," was behind these popular demonstrations? A few weeks later scores of peasant communes held meetings, formulated instructions (*nakazi*), and sent them to their representatives, who were already sitting in the Duma, for their guidance in the solution of problems—especially agrarian problems—that had arisen after the election. Behind these instructions there certainly must have been public opinion "in our meaning of the term."

In July, 1905, the "All-Russian Peasants' Union" held in Moscow a national "congress" in which there were more than one hundred peasant delegates from twenty-two provinces.[1] Does not this indicate something like public opinion even in the "hopelessly ignorant" masses of the peasantry?

But perhaps the extraordinary temperance movement in Russia, which is a more recent phenomenon, may have more convincing force. The Russian Government never meant, or expected, to extend the prohibition of the sale of vodka beyond the period of mobilization. It was a purely military measure, intended to prevent a recurrence of the disorder which accompanied the mobilization of the troops at the outbreak of the war with Japan. The people, however, without distinction of rank or class, virtually took the vodka question out of the hands of the authorities and settled it themselves. Between the 1st and the 20th of August, 1914, the Ministry of Finance and the Ministry of the Interior were almost literally inundated with petitions and appeals from *zemstvos*, town councils, village communes, newspapers, cooperative associations, consumers' leagues, and social organizations of all sorts, begging them not to reopen the vodka shops. Of course the Government might have disregarded these innumerable expressions of public opinion, and might have resumed the sale when the emergency had passed; but it did not think it expedient to do so, for the reason that, on the eve of a great war, it wanted to have the popular support that it did not have in the war with Japan, and it saw clearly enough, from this flood of petitions, that resumption of the sale of vodka would cause intense popular dissatisfaction. Never, I think, in any country has there been a more striking manifestation of public opinion.

Mr. McClellan seems to have the impression that very few of the Russian people ever read or think, and that "the vast majority are hopelessly ignorant and poor." That the Russian peasants are far behind our common people in development, culture, and prosperity I have already admitted; but that they are "hopelessly ignorant" and incapable of forming an opinion is a conclusion not justified by the facts. In 1912, the latest year for which I have statistics, the Russian Department of the Press reported that the number of books published that year was 34,630 (separate titles) and that the number of copies sold was 133,561,886.[1] These books were in forty-seven different languages, but an overwhelming majority of them, of course, were in Russian. In the same year there were registered 1,131 newspapers and 1,656 journals, magazines, etc., making a total of 2,787 periodicals for the Empire as a whole, exclusive of Finland.

Leaving all other facts out of consideration, the assumption that there is no public opinion in a country where the people support nearly three thousand periodicals and read more than one hundred and thirty-three million books every year seems to me too improbable for belief. I have no doubt that "the ruling bureaucracy" would "see to it that any public expression is in the bureaucratic interests" if it could; but some things are impossible even in a despotically governed country like Russia, and that is one of them. The bureaucracy could not prevent one hundred thousand mourners from following to the grave the body of Professor Muromtsef, President of the First Duma; nor the public demonstrations that followed the death of Tolstoy; nor the truly national celebration of Vladimir Korolenko's sixtieth birthday; nor the gigantic and nation-wide political strikes of 1905. The Government can suppress fifty newspapers for manifesting a "seditious tendency," but fifty new ones take their places. It can send a hundred editors to prison or to Siberia for giving expression to the people's thoughts, but the universities

[1] "Economic History of Russia," by Professor James Mavor, Vol. II, p. 298.

[1] This total covers literature of all kinds, including millions of cheap books for the peasants. The sales amounted to about 41,000,000 rubles.

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turn out a hundred more. There is nothing so vital as ideas, and it is not possible for any "ruling bureaucracy" in the world to destroy them or completely to prevent the expression of them.

Persigny once said to Napoleon III: "You can do almost anything with bayonets except sit on them." So you can do almost anything with public opinion in Russia except wholly suppress it by sitting on it.

THE WAR AND WORKINGMEN

BY ARTHUR BULLARD

THE FOURTH ARTICLE FROM THE OUTLOOK'S SPECIAL CORRESPONDENT IN EUROPE

THAT the war will work profound changes in the social and political structure of Europe is admitted as a truism on every side. Some hope that it will bring the king back to France, some that it will result in a democratic revolution in Germany; all agree that after the war "things will be different." And there is ardent discussion as to whether the war will embitter or soften the conflict in industry between the employers and the employed. When the peace is signed, will the class war—one of the fundamental dogmas of Socialism—have disappeared, or will it spring to life again intensified?

During the first six or seven months of the great war the laboring classes of the different countries of Europe have—with very few exceptions—given support to their governments. The class war has been swallowed up in the war of nations. To what extent will this social truce persist after the war?

For many years the organized workers of Europe have been ardent apostles of peace. It is they who furnish most of the "food for cannons;" it is they—in the last analysis—who bear the burden of the appalling cost of armaments; and the working class has the least to gain from a successful war. It was natural that they should love peace and hate war and the military classes.

Gustave Hervé, a Frenchman, gave the fullest and most logical expression to this proletarian anti-militarism. In his book "Leur Patrie" (Their Country) he argued fiercely that the workers owned no share in the fields and factories of France, that they—as the country belonged to the landlords and capitalists—had no interest in its fate. They were just as greedily exploited by the owners of the French Republic as the German workers were by their Imperial masters. The word "patriotism" was for the workers only a bitter irony until they had forced a successful social revolution and so had come to own their country. If France was attacked, the working class should refuse to fight. Let the people who owned the threatened property defend "their country."

For a time "Hervéisme" flourished in France. But when it became evident that the workers of Germany were not taking up similar propaganda, Hervé himself abandoned his first position and became a "patriot." An anti-military agitation in France which had no counterpart in Germany was plainly adding to the strength of the more aggressively military power.

When war became imminent, the workers of all countries strove valiantly to prevent it. Even in Berlin anti-war demonstrations occurred up to the last minute. In Paris Jaurès had just returned from such a demonstration when he was assassinated. But when, in spite of their efforts, war broke out, the various Socialist and labor organizations with almost equal unanimity decided to support their respective governments.

In France and Belgium this patriotic unanimity seems to have been most complete. Both nations, beyond any question, were attacked. There have been perhaps a score of French workingmen who, being utterly opposed to war under any circumstances, refused to march. They were promptly court-martialed and shot. But the censorship has been especially strict on this subject, and very

(*Continued on page following illustrations*)

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Current Events Pictorially Treated

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THE NEW BOARD THAT IS TO HELP THE NATION REGULATE "BIG BUSINESS"

The Federal Trade Board just appointed by President Wilson is shown in the picture as photographed at its first meeting in Washington. The members, from left to right, seated, are: Edward N. Hurley, Joseph E. Davies, William J. Harris; standing, William H. Parry and George Rublee

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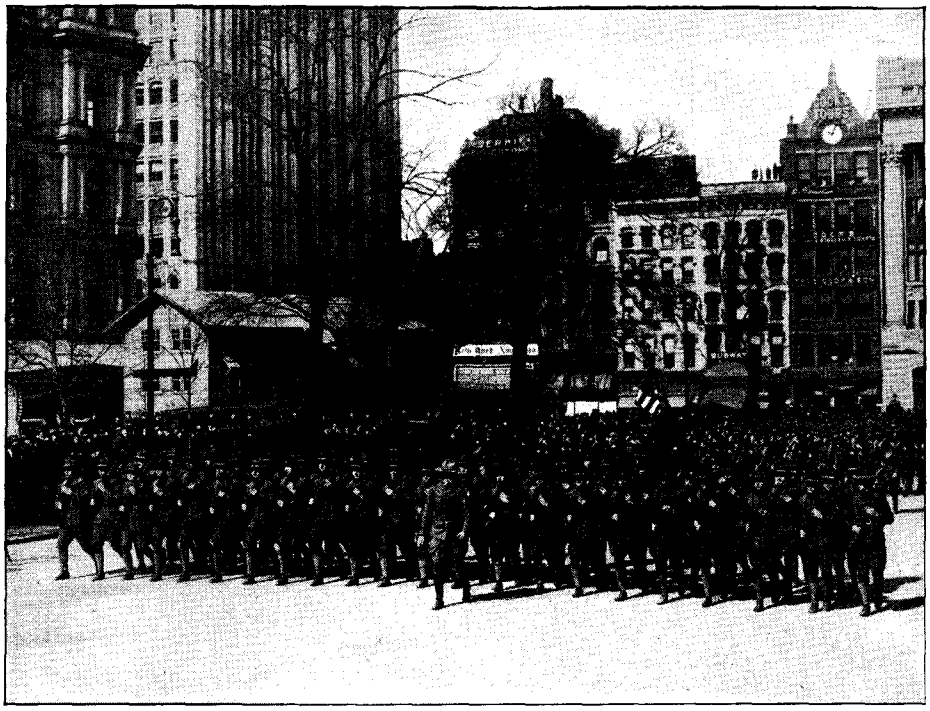

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UNITED STATES TROOPS PASSING THROUGH NEW YORK CITY ON THEIR WAY TO ACT AS A GARRISON FOR THE PANAMA CANAL

PHOTOGRAPH BY MEDEM PHOTO SERVICE

GENERAL WOOD, MAYOR MITCHEL, AND OTHERS REVIEWING THE PANAMA CANAL GARRISON

Mayor Mitchel (in citizen's clothes) stands in the middle of the picture, and next to him to the left of the picture stands General Wood

OUR NATIONAL POLICE FOR THE PANAMA CANAL

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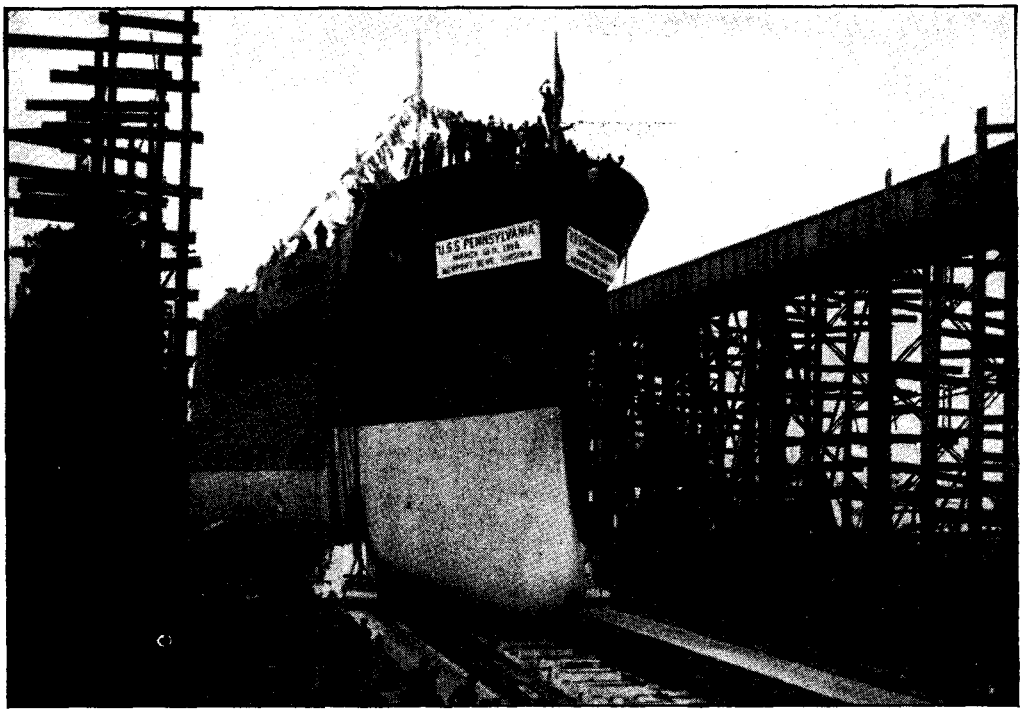

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THE NEW BATTLE-SHIP PENNSYLVANIA READY TO LEAVE THE WAYS

PHOTOGRAPH BY AMERICAN PRESS ASSOCIATION

THE CHRISTENING PARTY OF THE GREAT SHIP

From left to right: Miss Katherine Martin, Miss Elizabeth Kolb (sponsor), Miss Hubbard, Miss Catherine Kolb

AMERICA'S GREATEST DEFENDER LAUNCHED

The Pennsylvania, which, when completed, will be the most powerful battle-ship afloat, was launched at Newport News, Virginia, on March 16

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THE SPRING FLOWER SHOW

The flowers shown in the photograph, called, in honor of the President's wife (who died last year), the "Mrs. Woodrow Wilson Ever-Blooming Nymphæa," were among the most admired of the many wonderful exhibits at the Flower Show just held in New York City

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PHOTOGRAPH BY INTERNATIONAL NEWS SERVICE

THE SMOKE HELMET

The New York Fire Department has recently organized a rescue corps, and one of its members is shown in the picture exhibiting the use of the helmet devised to protect the fireman from suffocation while engaged in rescuing persons who have been overcome by smoke in a burning building

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PHOTOGRAPH BY UNDERWOOD & UNDERWOOD

GERMANY MELTS HER DOMESTIC UTENSILS FOR THE ARMY

The shortage of copper in Germany has, it is reported, led to such sacrifices as are recorded pictorially in the above photograph. The boys have brought to their school-room some of the family domestic treasures to be laid on the altar of patriotism

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ADMIRAL CARDEN, WHO LED THE ATTACK ON THE DARDANELLES

Vice-Admiral Sackville Hamilton Carden, whose picture, recently taken, appears above, was born in 1857; he entered the British navy in 1870; became Captain in 1899, and Rear-Admiral in 1908. He was in command of the Allies' fleet at the Dardanelles until March 16, when he was incapacitated by illness. Two days afterward the fleet, under the command of his successor, Rear-Admiral de Roebeck, suffered the loss of three vessels, the Irresistible, the Ocean, and the Bouvet, which were sunk by floating mines

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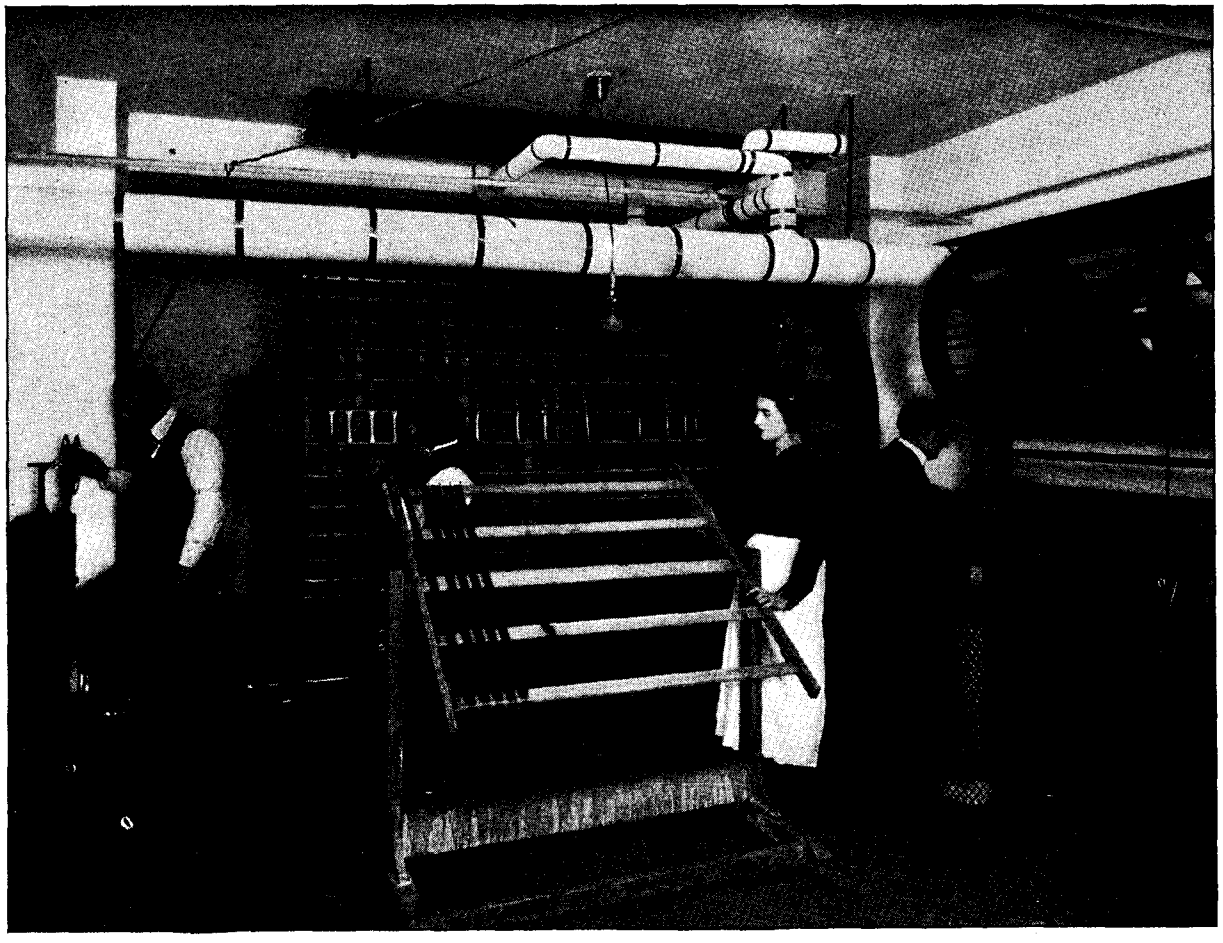
SECTION OF FILM SHOWING STRAWBERRY PACKING



REELING THE FILMS ON A DRYING DRUM AFTER THE MOVING PICTURES HAVE BEEN DEVELOPED

GOVERNMENT "MOVIES"

The Department of Agriculture has entered the moving picture field and is making films, to show farmers in various parts of the country improved methods of growing and marketing their products. See account elsewhere

SECTION OF FILM SHOWING FIELD CULTIVATION

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little is known definitely. One hears many rumors, but I have been able to verify only one case. The journals of *l'avant garde*, as the revolutionary papers are called, "L'Humanité," "La Bataille Syndicaliste," "Le Bonnet Rouge," and "La Guerre Sociale," which Hervé edits, have all taken a vehemently patriotic attitude. The Socialist party and the Confédération Générale du Travail of France and the similar organizations of Belgium are whole-heartedly giving all their energy to the national defense.

In both countries early in the war new Ministries were formed on the basis of national and social unity. In the face of danger, the Catholic Ministry of Belgium invited Vandervelde, the Socialist leader, to share with them the responsibilities of the tragic hour. The radical, anti-clericalist, capitalist Government of France took in Conservatives and Socialists. All the old party chicanery was to be forgotten in *l'union sacrée*.

Universal military service is, in its social phase, democratic. The sons of bankers and butchers fight side by side in the trenches. Friendships which would be the exception in face of the prejudices of peace become common in the *camaraderie* of danger. As often as not the workingman gets mentioned in the Order of the Day and gets his sleeve-straps before his boss. And many people are prophesying that this sacred union will last after the strain of war has ceased.

In none of the other countries engaged has there been such complete unity.

From Germany we have very little—and conflicting—information. At the outbreak of the war the majority of the Socialist party and of the labor unions decided that the Fatherland had been attacked, that this was a defensive war, and they therefore rallied to the Government. It was officially announced that the German people were entirely united. However, hardly a week had passed before the Government found it advisable to suppress some of the workingmen's papers. There was evidently a minority which was not in complete accord with the military authorities. No one, except perhaps the secret police, knows the size or significance of this minority.

Dr. Karl Liebknecht is the acknowledged leader of the anti-Governmental faction of the Socialist party. In Berlin, about New Year's, he was asked confidentially by a Socialist of one of the neutral nations how many sympathizers he thought he had. He waved his hands vaguely and said he had no idea. The great mass of the men are in the trenches and it is impossible to find out what they think about the war. The censorship of the internal mail is so strict that it is dangerous for Liebknecht to correspond with his comrades on any subject which the police might consider seditious. The only indication he has is the frequent news that Socialist papers all over the Empire are being suppressed. "I do not know how many friends I have," he said; "but I know I am not alone." The papers of the 22d of February announce that Rosa Luxembourg, the most widely known woman of the German Social-Democratic party, has been imprisoned. This is the smoke; it is impossible to estimate the extent of the smoldering fire.

Russia is the only country where an organized Socialist party has definitely opposed the war. In the Duma the Deputies of one of the Socialist parties—and not the largest one—refused to vote for the war credits. Several of these Deputies are now being tried on a charge of high treason. But this affair does not have as much significance in Russia as it would have in the more advanced western countries of Europe. The police repression is so stringent even in times of peace that there is no chance for open democratic discussions within the Socialist movement. There is no way of knowing how nearly the action of these Deputies represented their constituents. As far as the censorship allows us to judge—and this is not far—it seems that the Russian workingmen and peasants, where they are not enthusiastic for the war, have accepted it without opposition—just as they would accept an earthquake or a famine.

But in Russia there has been no such *union sacrée* as exists in France and Belgium and is claimed in Germany. The Government has, to a certain extent, accepted the collaboration of the educated middle classes. The municipalities and county councils have been allowed a new degree of liberty in the organization of Red Cross and relief works. This may well lead to a permanent improvement in Russian politics. It may even be—as the Russian intellectuals believe—a definite step towards a liberal constitution. But as far as the common people go—the city workers and the peasants—the Czar accepts their sacrifices as his divine right. He has made no suggestion of giving them any political rewards for their patriotism.

In England the situation is much more

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clear, partly because there is not the barrier of a strange language, but mostly because of the greater freedom of speech and of the press. The opposition to the war did not come exclusively, or even mainly, from the working class. The three members of the Cabinet who resigned because they were unwilling to accept responsibility for the war were Liberals. One of the leaders of the Labor party, Ramsay McDonald, and the Socialist Keir Hardie were at first bitterly opposed to the war. But they have changed their position, and at the recent conference in London of the Socialist and labor organizations of the allied countries they both voted for the resolution which was proposed by the French and Belgian delegates—they pledged their entire support to the war until the definite defeat of German militarism.

In England, perhaps to an even greater extent than in France, the voice of the rank and file could make itself heard, and so could prevail over the individual convictions of the "leaders." For all practical purposes the working class of England has been unanimous in its support of the Government in this war. Its patriotism has been much more evident than that of some sections of the middle class.

It would be difficult to overestimate the value of this support. The most obvious benefit has been in recruiting. If the workingmen had not volunteered, Great Britain would have had to resort to the more democratic institution of universal conscription—a step which would have been most distasteful to all those who prefer to pay some one else to run the risks.

The labor organizations have done valiant service in the routine, detail work of relieving the distress caused by the war. Their committees have faced and to a large extent solved the problems of unemployment. They have recruited the necessary skilled artisans for the Government factories. In a hundred ways they have cheerfully and ably co-operated in meeting the new situation caused by the war. The railways furnish a good example. The military authorities took over the entire transportation system at the outbreak of the war. In each station you find a military commandant who generally does not know the difference between a flat car and a flying-machine. If it had not been for the loyal help of the railway unions, there would have been an unimaginable mess.

Another action of immense value to the War Office was the responsibility which the workers accepted of supervising the carrying out of Government contracts. The time-honored practice of cheating the Government on shoddy material has almost died out in England—thanks to the patriotism of the unions. Never before has the British War Office—or any other war office, as far as I know—received such full value for its money. The British soldiers are not being shod with paper shoes, nor poisoned with condemned beef. The army furnishers are forced to an entirely new integrity. It might be possible to estimate the value of this service in pounds and shillings, but its greater significance, quite beyond computation, lies in the increased comfort and health and effectiveness of the men at the front.

But of all the patriotic sacrifices of the British workingmen the most costly to them and valuable to the nation has been their surrender of their wage demands. For years the industrial situation in England has been developing towards a crisis. Year after year we have heard of bitter, devastating strikes in the textile industries, on the docks, in the mines, on the railways. The English workingmen have generally been considered the least assertive, the least revolutionary, in the world. They do not strike flippantly. But for years the cost of living has gone up more rapidly than their wages; their condition was getting visibly and tangibly worse. Occasionally the Government threw them crumbs in the way of old age pensions or insurance. But their discontent grew apace. One after another their strikes, bitterly contested, fell through. The coal strike was typical. The men wanted a minimum wage which would assure a decent living. Their strike at first promised success, but at the critical moment the Liberal Government intervened. The men were persuaded to go back to work, under promise of a "minimum wage." The promise was redeemed in words, but the "minimum" was set so low that the men gained almost nothing.

Always after a series of disastrous strikes in different trades there is a tendency towards a plan of united action. It is the fundamental doctrine of syndicalism—the general strike. The workingmen of the principal trades of England had been planning to strike together last fall. They were going to present their demands—and, if necessary, strike for them—simultaneously.

It is more than probable that the German

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Government was fully informed of these plans. If the workers had carried them out, Great Britain would have been paralyzed industrially. It was every bit as serious a menace as the Irish crisis. It is not too much to say that the workers held the fate of the British Empire in their hands. Their plans were matured. But the moment war was declared they patriotically sacrificed all their hopes of immediately improving their condition. All strike plans were at once called off.

It is quite impossible to answer in any general way the question which I put in the first paragraph. Out of love of their countries —largely a blind, unreasoning instinct—the workers of the various countries of Europe are bearing the heavy end of the war. The extent to which they will still be patriots after the war no one can say. The result will probably be different in each country.

The Czar, far from promising any relief to his people in return for their sacrifices, is trying some of their leaders for treason. The revolutionist Bourtseff, at the outbreak of the war, rushed home from exile to offer his services and those of his friends. He was promptly thrown into prison on a charge of *lèse majesté* for something he had written years before. The Czar was reported to have said: "I will go to Berlin, if it costs me my last *muzhik*." Such acts and words are not likely to lessen the internal bitterness in Russia.

It is even harder to foresee the result of the war on the political structure of Germany. But it is probable that as soon as peace has come and there is an opportunity for free discussion again there will be a definite split in the Socialist and labor organizations. The pro-governmental faction will probably be in the majority, and will without doubt abandon or seriously modify the doctrine of the class war. But the revolutionary minority will very likely be much larger than is generally expected.

For a generation the working class of Belgium has been fighting for an honest election system. At present the franchise is so unevenly distributed that the Government is always in the hands of the Catholic Conservatives. The Belgian Socialists think that the Government has practically promised to give them universal suffrage in return for their patriotism. The very vagueness of the promise, however, seems to be intentional. But if, after the war, the Catholic "majority" commits suicide by living up to its promise, the class war may be less bitter in Belgium.

In France the situation is much the same. The industrial struggle may become less—or more—violent. The workers of Paris are not fighting any more whole-heartedly and heroically for the Republic to-day than they did in 1870. But the Commune, the bitterest class war France has ever seen, broke out immediately after the Peace of Frankfort.

The war has progressed now for six or seven months. The cost of living in England has gone up steadily. The English take pride in showing that they are carrying on "Business as usual." And many statistics have been published to demonstrate that the cost of living has not gone up as much in Great Britain as on the Continent. But the increase in the price of the products which the poor consume has been very much greater than for more expensive foodstuffs. The rise in prices has not hit the middle and upper classes very hard, but it has been staggering for the workers.

At the outbreak of the war the German Empire took many steps to prevent speculation in food. Recently it has commandeered all breadstuffs. The "K.K." war bread, while a hardship for those accustomed to luxury, is not much more expensive than and quite as good as what the working class is accustomed to. In a number of ways the "despotic" German Government has taken pains to see that the burden of the war shall not fall on those least able to bear it, on those who furnish the muscle and blood for the conflict. The "liberal" ruling class of England have not taken such measures. In their view, it is much more dignified to let the mass of the people suffer than to allow anything to interfere with "Business as usual."

The workers of Great Britain had planned to fight their bosses this winter in the hope of winning a wage on which they could decently care for their families. They gave up this hope out of "patriotism." And the cost of their necessities has been allowed to go up twenty-five per cent or more.

They are beginning to say, "It is a poor kind of patriotism which does not work both ways. The Liberals can borrow all the money they want for ships to blockade and famish the enemy; why can't they borrow a little to keep us alive?"

When I left England, at the end of Janu-

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ary, the labor truce had already been broken. A conflict had started in one of the coal-fields. The delegates of the railway men were discussing a strike. The English are expert compromisers, and the Government will probably intervene with the minimum concessions necessary if patriotic exhortations and empty promises will not keep the men at work. But already their callousness to the sacrifices and misery of their working class has sadly strained the *union sacrée*.

In all these European countries patriotism has proved a unifying ideal—an antidote to the class war. It is a force which real statesmen would cherish and develop. But if politicians are to use "patriotism" as a magic word by which they can trick the common people into unusual sacrifices, they will inevitably find the workers becoming less patriotic.

The degree of venom and bitterness and violence which will mark the industrial conflicts after the war depends entirely on the statesmanship—or lack of it—which is exhibited by the ruling classes in the countries involved.

PARIS.

*The next article in this series will deal with "Business and the War."—*THE EDITORS

HAVE CORPORATIONS MORAL NATURES?

BY CLARENCE F. BIRDSEYE

IT was an unfortunate day when, three hundred years ago, in the tenth year of King James the First of England (1613), Lord Coke declared from the bench that corporations aggregate, as distinguished from corporations sole, had no soul. His words, which now seem quaint, were:

> For a corporation aggregate of many is invisible and immortal, and rests only in intendment and consideration of the law. They cannot commit treason, nor be outlawed nor excommunicate, for they have no souls; neither can they appear (in Court) in person, but by attorney. A corporation aggregate of many cannot do fealty, for an invisible body can neither be in person nor swear. It is not subject to imbecilities, death of the natural body, and divers other cases.

Thus crept into the law, and into the every-day thought of the English race, the notion that ordinary corporations, with officers and boards of directors, necessarily had no soul; although it was conceded that a corporation sole, such as the head of an English bishopric or parish church, had a soul.

This utterance of Lord Coke was bad law and contrary to the fact, and, moreover, was what the lawyers call an *obiter dictum*, for it was not a decision of any point involved in the case then before him. One Thomas Sutton had obtained a charter from King James authorizing him to turn his fine manor property, the Charter House, into a hospital and school, but he had not actually founded the charity and turned the property over to it before the charter was issued. The question in Sutton's case was whether the founder of a charity could get a charter and then deed the property to the corporation; or must he first establish his hospital and turn the property over to it, and then get a charter? Lord Coke decided that the charter might come first, and so far the law which he laid down was perfect and is the foundation of modern legal practice. Because of this three-hundred-years-old decision, every modern lawyer nowadays assumes that he must form his corporation first, and then let it acquire its property. If Lord Coke's decision had been the other way, and had continued to be the law, we would have had to build our railways first and then ask for charters; to lay our gas and water mains or string our telephone wires, and then form companies to take them over.

But because Sutton's proposed hospital and school had nothing to do with a corporation's committing treason, or being outlawed or excommunicated, anything that Lord Coke might say about its having no soul because it could not commit treason, etc., had nothing to do with Sutton's case, except by way of illustration or argument; and hence it was not, in the eyes of the law, an authoritative

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decision upon any point then before the Court, and need not be followed in subsequent cases. It was not good law in 1613, and has never been since. It was bad law because neither Lord Coke nor any one else knew precisely what a soul was, and hence no one, not even Coke himself, could tell what was meant by saying that these legal persons had no souls. No word in the course of human history has had more meanings put upon it than the word soul. It may denote a living human being, as a city of 10,000 souls, or some mental or moral attribute of such a person, or the spirit of a dead person. To various nations it has meant fire, or air, or the breath, or the heart, or the life. To Aristotle it was a faculty or attribute of the body, and he compared it to "the axness of an ax."

Lord Coke did not define the sense in which he used the word soul; nor did he perceive that even if a corporation does not possess a human soul, it may have a corporate soul. Another, following Coke, has said that a corporation has neither a body to be kicked nor a soul to be damned. Coke was so distinguished a figure in English law and history, and his dictum was so striking and pithy, that unfortunately that dictum has been thoughtlessly and almost universally accepted as correct; corporations aggregate have been presumed to be able to own property and exercise the most important human functions without having souls. Under this conception a human employer had a soul, but a corporate and immortal employer had none! The man who owned property and used it in ordinary business pursuits was endowed and possibly burdened with a soul; while his undying and aggressive corporate rival had none! This conception is bad law and contrary to the fact. For the past fifty years we have been endeavoring to make our corporations act in a soulful way, without perceiving that they could not do this unless they had souls.

Some time ago there was a fad of composite photography whereby, for example, the negatives of fifty members of a college class were blended into one picture which embodied the type of the whole. In the same sense the corporate soul will be found to be the composite of the human forces—legislative, administrative, financial, productive—which have organized it into life and which direct and control that life in its daily exercise of human functions in regard to the servants that it hires and the property which it controls.

The corporations of this country employ one-eighth of our total population, and that eighth earns more than the other seven-eighths. Outside of homes and farm lands the corporations own eighty per cent of our property and do over eighty per cent of our business. It is not conceivable that any man could endow these beings with so many of the human rights, duties, powers, and traits which he possesses, and not give them also a moral sense by which to exercise aright these human attributes. Otherwise they would be monstrosities. If corporate persons are to perform so many human functions, own so much human property, and employ so many human servants, they must also be capable of judging between right and wrong in conducting their lives and in making their own choices.

Unfortunately Lord Coke's dictum has apparently been borne out by the soulless conduct of many men temporarily in charge of corporate affairs. The most striking and far-reaching instance was that of Commodore Cornelius Vanderbilt, who deliberately enunciated and carried out, with all his usual vigor of mind, body, and language, the fixed policy of having the corporations which he controlled make litigation so vexatious and expensive that people would compromise at any terms rather than go into court. Few men have done more to advance the material interests of our country and of stock corporations than Commodore Vanderbilt. Yet few things have done so much harm to the corporations themselves as his plan of having them hire great corps of learned lawyers to split hairs and drag out litigation. Like Lord Coke, the Commodore was a strong personality, and his policies were usually so far-sighted and successful and he lived at such a formative period in the history of stock corporations that most of the large corporations, and especially the railways, adopted his plan as a matter of course, and thereby brought a terrible curse upon themselves and all their fellows, whether guilty or not. This Vanderbilt notion of corporate methods spread in other directions and thoroughly vitiated corporate practice until the awakening to saner and more soulful corporate ideals came, during President Roosevelt's Administration, to both corporations and corporation lawyers. The medicine then given is still working. When history comes to weigh Theodore Roosevelt's work, she will find nothing therein greater than his blocking of the soullessness

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of the great corporations and of their lawyers, and the impetus which he gave to corporate soulfulness. The good effects of this work are already apparent to those acquainted with the facts, but its full fruition can come only after many years.

If Vanderbilt's corporations had adopted in this respect a human and a humane course, instead of a soulless one, our corporate history would have been far different. Commodore Vanderbilt carried out his policy in a high-handed way through some of the ablest lawyers of his time, who sought, in season and out of season, to defeat all claims, just or unjust, against their clients, and who carried the corporations into politics, often of the dirtiest kind. For a time the game was successful because it was not understood; but after a while the corporations found that they had become Ishmaels, with every man's hand against them in legal proceedings. Juries got the habit of rendering one kind of a verdict against a human defendant, and much larger ones against these legal persons that spent huge sums in trying to make a travesty of the law itself. Juries could rebuke the wrongful policy of the corporations only by giving damages which were, and were meant to be, punitive. The corporations quickly found that two could play at their game. Their soulless course, over which they had chuckled at first, soon turned into a Nemesis which met them at every turn. Some of the corporate culprits set up a howl that they could not get justice. They certainly did not deserve it, and usually they did not get it, but it was their own fault. It has been recently stated by an officer of a large trunk line system that, especially in Mississippi and Minnesota, his companies were losing about three and one-half per cent of their gross receipts yearly in trivial damage suits..

It cannot be stated too strongly that the corporations brought upon themselves the prejudices against them which grew stronger as their conduct was seen to be growing more and more unscrupulous and soulless. They sowed the wind, and certainly they have reaped the whirlwind; for no man can tell the untold billions of dollars of punitive damages, of direct and indirect losses, of unnecessary legal and other expenses, which the corporations of this country have incurred during the last fifty years through following Commodore Vanderbilt's example.

A corporation has a soul, just as it has a memory, an ideal, an object in life, a purpose, and many other of the human attributes of man, its creator. In a sense a corporation is endowed with more of the best of humanity than any other creature. From its inception and on through its undying life it is the creature of and governed by human laws, and is served and molded and endowed and imbued with human powers by forceful men, whose spirit and work live on for it and in it long after they have left its service. It is no more the repository of human wealth than of human lives and love and sacrifice and intelligence and service. While in its inception it is a legal person, as we say, yet as the years go on it becomes more and more transformed into the likeness and endowed with the powers and functions of man, its creator, and of the men who have made and served it.

Acting under the State constitutions, human legislators enact laws governing the formation of corporations. Under such laws a certain number of human beings can organize a corporation for purposes which they humanly predetermine, and with certain rights, powers, privileges, and duties which they humanly foreordain. They can prescribe that their creature shall devote its powers, life, and property to the highest ideals or to the lowest aims; that it shall be a college or a church—or a saloon or Raines Law hotel. But can this corporate person follow high ideals or seek low aims unless it has a moral sense—a soul?

After it has come into being the corporation must be organized or set going by human agents, who make its by-laws, appoint its human directors and officers, and gather the money or property which it receives from its human stockholders or creditors. Its charter, by-laws, and other regulations govern all who come within its field, and apply to each new individual who joins its forces.

After all this, it must be further endowed by man with certain of the other human functions by which he, its creator, governs his own life and actions under similar circumstances. As a man must have a memory, so must his creature which is to perform so many of his human functions. It is as impossible to think of a man without a memory as it is to conceive of a corporation without that endowment. A corporation needs a memory for its efficient existence and to carry out its life's purpose just as much as a man does. Its memory is its records, and is complete and reliable just in proportion as its records cover accurately and fully all the

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details of its daily life. The minutes of its directors and of its executive or other committees are one form of this memory; the records of its sales and purchases, its debts and its credits, are another form; its letters or other files, another; its catalogues, another; its cost and other accounts, still another. For example, a railway's memory is complete and accurate, under thousands of separate headings, under systems carefully worked out by the most skilled minds in the country, so that nothing of importance may escape from the attention and memory of this creature of man. A railway's records accurately preserve an account of the actions upon its behalf, day by day, of scores of thousands of its employees. Hundreds of millions of dollars are spent annually merely in keeping up the memories, the records, the bookkeeping, of our corporations; and tens of millions more in improving or perfecting the form and action of these memories. Yet these expenditures are not so much to keep a record of the past as to provide a rule of action for the future, so that these creatures of man may, like their creator, have memories which will enable them to judge of the future by the past; and, like him, have the lamp of experience by which to guide their feet. It would be criminally wasteful to spend such huge sums merely to keep tab on the past—on the water that has gone under the bridge. As man seeks to educate himself and become efficient, so these corporate persons spend millions annually in increasing their own efficiency.

Most important of all in this creation and enrichment of men's creatures for the exercise of human functions is the ideal or spirit with which he endows it—for better or worse; the ideals by which its life shall be governed; the spirit which is to animate its conduct throughout the years; its policy. This can best be illustrated by some well-known examples of corporate ideals, deliberately formed and tenaciously held to.

Take, for instance, a certain telegraph company which was controlled for many years by two of the most unscrupulous and close-fisted men in New York City. Furthermore, its direct management was chiefly in the hands of officers who had started their business lives as messenger boys, and who still retained in large measure the manners and ideals of the street. As a result, there was a Bowery-boy spirit within the organization itself and toward the public. The employees were ill paid, ill treated, and ill mannered—victims of a thoroughly bad corporate spirit or ideal.

Contrast this with the spirit and ideals which from the very beginning have been instilled into the conduct of the employees of the telephone companies. Twenty-five years ago I was brought into daily business contact with the men who were then striving to work out the business policy of the company in New York City. They fully realized that the telephone service was going largely into homes to be used constantly by women and children, and that its service must be a complete antithesis to that which then prevailed in the telegraph companies. Therefore every effort was used to improve the personnel of the company. Young college men and well-educated young women were employed. Liberal salaries were paid and everything possible was done, not only for the comfort and welfare of its human servants, but also to build up an *esprit de corps* and a pride in the company. At the same time a public-be-pleased policy was formulated, and suggestions for bettering the service were freely asked for and adopted. Lately this soulful ideal, this business policy, has come to its full fruitage in the voluntary formation by the company of a $10,000,000 fund for pensions and sick and death benefits for its employees.

Compare the business policy of absolute secrecy of the Standard Oil Company with the revolutionary business publicity of the United States Steel Corporation. Is there not here conclusive proof that each of these companies has an ability to form and follow out an ideal and soulful course of action which it considers wise and right?

Is it by mere accident that the Standard Oil Company, the greatest and almost the oldest of our trusts, never had a strike among its human employees, and that it is the only great industry or trust of which this can be said? Does this, perhaps, mean that in this regard it has shown wisdom and fair dealing—soulfulness—to a remarkable degree? And that John D. Rockefeller showed as striking genius in the treatment of all of the company's human employees as he did in building up the most wonderful and complete selling organization in the world?

Consider the Sugar Trust, the American Sugar Refining Company, the chief object for whose existence seemed—to the initiated—to be the power which it gave its head to

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gamble unscrupulously in Wall Street by forcing its stock up and down at the expense of the public. No wonder the company was convicted of cheating the Government by bribery and false scales, and of maliciously and wickedly forcing its rivals out of business. Hundreds of other instances could be quoted where these abstract persons have demonstrated their ability to choose between evil courses and good, to do wrong or right, to observe or break the laws of man and God; all as a result of the spirit or ideal breathed into them by the men who have labored in their service. I repeat, therefore, that, in a sense, a great corporation is endowed with more of human qualities than any other creature.

Admittedly the conduct of many corporations is soulless and conscienceless, and this is the chief fault which we find with our corporations and trusts. We do not complain if they make mere errors of judgment, but that they purposely and knowingly do wrong. Do they oppress their human employees? It is the fault of their soul and conscience. Do they cheat and ill treat the public? The fault is of the same kind. Do they seek to crush out competition and establish grinding monopolies? It shows, not that they are without a conscience and soul, but merely that they are deliberately adopting and carrying out a wrong course, and that their soul is not on guard. Does some corporation act generously with its employees, look out for their daily well-being, pension them off in their old age, or provide for them in case of accident or illness? It is but a manifestation of the corporate soul. Has the corporation a high ideal and is it striving honestly to do good and to make good? That is but a shining forth of its soul and its ideals.

It is unfortunate that we have not realized that, in a blind way, and without understanding the philosophy of their course, the people of the State have for years been constantly striving to liberate the corporate soul and make it more manifest; to make it work more spontaneously and faithfully. We have made a start, in the good old English fashion, by agitation, by legislation, and by the pressure of public opinion. After a time, and probably with many setbacks and mistakes, we shall solve the problem set before us as a Nation and race, and we shall work out the question of the nature, functions, and limitations of the corporate soul, just as we have as a race and Nation worked out many other questions relating to the rights of persons and property.

After all, what the public asks, and has a right to ask, is that the corporations shall give one further evidence that they have a soul by experiencing conversion according to the definition of conversion given by the Methodist bishop: "They must turn to the right—and keep right ahead."

To a certain extent soulfulness can be enforced upon the corporations by statute law; and man, the creator, has ample power to change the laws which govern the creation, multiplication, and control of his corporate creatures. To a much larger degree soulfulness must come from improved corporate ideals carried out by those in charge of each concern, and enforced by proper statutes and an enlightened public opinion. Since every statute which compels a corporation to do a right or prevents it from doing wrong develops its soul, the State takes a step in the right direction, and does not interfere with private rights, but exercises a public duty, whenever it compels corporations to safeguard the lives, limbs, and rights of their employees or of the public; when it prescribes better working methods or proper compensation in case of accidents. Every statute is benign which works to take away from the huge corporations and trusts their tendency to become juggernauts, or which helps or compels them to maintain a human and humane attitude towards their servants, according to the English Common Law ideals of the relations of master and servant.

Harvard College was founded in 1639, and has been justly called the mother of our colleges; and during these years she has also been Alma Mater who nourished at her breast thousands of students. Can she have been Alma Mater, the nourishing mother, the fostering mother, without a soul? The great thing about a college or university is its atmosphere; the spirit of the place which grips every one who comes within its walls. Is not this spirit, this atmosphere, its soul—so far as we are privileged to know what a soul is? Is it not a soul if it dominates the course of the institution itself and molds the character and souls of those who come there for education? Again take Harvard as an example. During her past two hundred and seventy-five years she has had many presidents and thousands of splendid, devoted, and learned teachers. Her life has been enriched by the lives, teachings, and exam-

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ples of this noble band, by the tens of thousands of students who have grown under their touch, and by the many devoted benefactors who frequently gave out of their poverty through love of Harvard. Has Harvard lived through all these years without a soul? Nay, rather has not her soul grown year by year when fed by the best that was in the souls of those who live in and for her, and some of whom laid down their lives at her feet? No one human soul could equal Harvard's soul; for no single human life could equal her span of life, or grow wise and strong and great as she has done through the centuries. Are our colleges and universities, our churches, hospitals, homes, schools, and other charities without souls? Can they thrill us and inspire us, and mold our characters, and gain our undying love and fealty, and not have souls? Are not their souls the resultant composite of the human souls and minds that have given their best for and to them?

The secretary of a company is understood to be the keeper of the corporate soul. More and more the president and other executive officers and the directors must be made to realize, and to take pleasure and pride in realizing, that they are largely the keepers of the corporate soul; and hence responsible, to the public first, and then to the others interested in the corporation, for the highest possible action of that soul.

The president of a college with a student body and faculty totaling a few hundred can easily feel that he is the keeper of the corporate soul. The pastor of a church can readily see that a large part of his duty is as the keeper for the time of the corporate soul. But how much higher and greater may be the responsibility and reward of the president of a huge railway system or industrial corporation—employing hundreds of thousands of men and directly touching their souls and homes—as the keeper of its corporate soul?

We shall have solved the problem of humanizing any particular corporation when every one who is at all responsible for its ideals, its business policy, its moral conduct, feels that to that extent he is directly accountable as the keeper of its corporate soul, and takes honest pride in the way in which he performs that great part of his life's work. It may be new doctrine that the keeping of the soul of a great stock corporation is as great and noble a task as the keeping of the soul of a college or church; but when that thought is fully worked out and grasped by the public, and by the strong men who manage our corporations and trusts, and by all others interested in them, it will be easier to distinguish between a good trust and a bad trust, and easier to cut out graft and overreaching and evil ways in the conduct of the affairs of great corporations; for then it will be perceived that high-mindedness and great soul power have the same functions in man's creature as in man himself.

THE SPECTATOR SEES BILLY SUNDAY

"IF it were for grand opera," said the girl in green, exhaustedly, "I wouldn't do it; but it's for *religion!*"

She and her companion were just ahead of the Spectator in the long queue stretching from Door Number Four down the block until it met the crowds, on the cross-street above staid old Logan Square, banked against the long, low wooden walls of the big whaleback Tabernacle. Philadelphia had started out as usual that night to hear Billy Sunday—or, rather, it had started out that afternoon, for it was not nearly six o'clock yet. The Spectator's pass bore the notice to be at Door Number Four before six, though services began at eight. Yet even with a special pass and before six, the queue was there ahead of him. What the people did who had no passes was revealed by a man in the line, who said with emphasis that he had no time to come without a pass. "The people begin coming in on the trains at five in the morning, some of them, and at seven there's a crowd at the doors, and they open at nine. Those that can't get in wait around until the afternoon service, and folks begin coming at noon to get in for the evening."

"The delegations of business workers don't have to come so early," said his companion. "My cousin is a Pennsylvania Rail-

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road man. They came in several thousand strong, and the seats were kept for them. Every night there are big special reservations. That's the best way to get in, if you can. But now there are reservations ahead for every night, and no more chances for those that apply this late. The Tabernacle is so big that it's taken away Billy's voice trying to speak in it, and yet it isn't half big enough for the people who want to hear him. Here, policeman! Can't you keep these people from crowding into the line where they don't belong?" But the policeman, though stalwart, evidently flinched at the task. "Get back there, can't you?" he said, loudly. "Go to the end of the line!" but he made no effort to enforce his words. Another officer, standing nearer, gave a confidential wink to the Spectator. "It's a hard crowd to handle —there's so many women in it," he said. "Say, the day for women only—there was three crowds—well, we just gave 'em up! We couldn't handle 'em, and we knew it, and *they* knew it!"

This tribute to the gentler sex was well deserved. Men, coming late, looked at the queue and went back to the end of it. The women, however, hung round and inserted themselves here and there gently but firmly. There was a girl in a very gay plaid ulster who made for the head of the line and clung like a limpet to its outer edge. As the queue moved up to the narrow doorway and the Spectator finally passed in, squeezed almost flat in the process, he saw the ulster bobbing on the tide, in a boiling eddy, so to speak. "I hope she gets in; she *needs* it!" said the girl in green, resignedly, and everybody who heard laughed.

For it was a most good-natured crowd. The brotherly spirit was in it, and everybody fraternized with everybody else. A pleasant-faced usher took the Spectator to a well-filled bench near the front, and asked those already in possession to move up, and move they did, without a murmur, so that he secured an excellent end seat. Above and around stretched the queer low wooden roof, slanting down all the way to the back, with its forest of branching supports and its skylights and ventilators. The choir benches rose behind the small pulpit-platform, which had room on it only for a grand piano and a white-draped little reading-desk with a bunch of calla lilies and pussy-willows on the front of it. Absolute simplicity was the note of it all—pine benches, pine platform, sawdust floor, and for decoration nothing but the white muslin of the desk and three great signs behind the choir. The square one in the center read:

SAVED FOR SERVICE
CHRIST IN PHILA.
PHILA. FOR CHRIST

And on either side ran a long, narrow sign, reading

GET RIGHT WITH GOD

The audience stretched away on the benches on the level sawdust floor, thousands upon thousands, packed close, and mostly men. In the special pass section, however, the women were more evident, and the one next the Spectator was a middle-aged, pleasant-voiced person, thoroughly accustomed to the Tabernacle. "The ushers are from the different churches," she told the Spectator, "and so are the secretaries, down on the front bench. You see, the trail-hitters came down from Scranton, months ago, and some of them came and spoke in each church, and started it to help. The trail-hitters pay their own way; they've been converted themselves, and they want to pass it on. There'll be a big company of trail-hitters from these Philadelphia meetings that will volunteer to go to Paterson, New Jersey, the next place, and stir it up. Why, there have been thousands of little prayer-meetings held every day for months in Philadelphia, as part of the campaign. Some said they couldn't stir up Philadelphia, but they have! I was here the first day, and the crowd was at the doors, and it has been at the doors ever since. It's not a church crowd, either. My husband is a police officer, and he says they certainly get every kind into the Tabernacle!"

That was the vivid impression made on the Spectator from first to last—that it was a folk-meeting. It was not a church service, nor like one. It was a coming together of the people, and they made the meeting as unique, on their part, as Billy Sunday did on his. Delegations came in, with brass

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bands thumping at the doors, like a political convention. Enormous flower-pieces and large brown-paper packages were carried up the aisles and set on the little platform. The leader of the singing, Homer Rodeheaver, called "Rody" by the crowd, busied himself in opening the packages and arranging them. His shining brass trombone lay on the desk. After a while a ripple of applause at the front showed that Sunday had come in by the choir entrance and had been recognized. The opening of packages went on; the evangelist quietly removed his big overcoat, folded it, and looked about for an unoccupied spot in which to put it. "They never leave a spot for that man to lay his things," said the Spectator's neighbor, as Sunday pushed the coat and his soft hat under the piano. It was all simple and homely—neither dignity nor lack of dignity was considered, one felt—but a certain note of plainness and sincerity resulted.

The singing began; at first plain congregational singing out of the hymn-books of familiar music that half the audience had brought or bought at the doors or from the sidewalk venders for blocks around. Then the delegations were recognized and welcomed by "Rody" after this wise: "I see we have with us to-night a delegation from the S—— Hardware Company. Will you stand up, please?" Two or three hundred men rose in the middle block of seats. They would have made an imposing impression in any ordinary-sized building. In the Tabernacle they looked like a small group. "Glad to see you. What's the hymn *you* like best? No. 40? Very well. Now we have the people from the M—— Mills. They're a fine crowd. Stand up, and let's see you." A much larger group rose, over to the left. "Well, well! how many of you are there? Two thousand—that's good. What's the song *you* like best? No. 15? We'll sing it—one verse, anyway. We're sorry we can't sing all the hymns, but there isn't time. Now let's see the delegation from R—— Brothers. Good for you!" as several hundred men and women rose. "What hymn do *you* want?" After perhaps ten delegations had been thus recognized, the hymns began, one after another, one verse of each. Sometimes "Rody" would use his trombone for a solo verse, and let choir and audience sing the chorus. Sometimes the choir alone would sing the chorus, and then again part of the audience were asked to sing one line and part another, with very effective results. "Brighten the Corner Where You Are," asked for by several delegations, was echoed from corner to corner in this way. But the unmistakable favorite was "The Brewer's Big Horses," whose chorus ran as follows:

"Oh, no, boys! Oh, *no!* Oh, NO!
The turnpike's free, wherever I go!
I'm a temperance engine, don't you see?
And the brewer's big horses can't run over *me!*"

The third line of this was accompanied by the sudden racket of a concealed gong, the loud whistling of many men in the choir, and various "engine" noises by the enthusiastic audience. It had to be repeated, so popular was it; and the temperance workers, who were on hand that evening carrying around petitions to sign for local option, found their work helped forward most appreciably.

Then came the gifts. Each gift was mentioned, held up by "Rody," and acknowledged with thanks by him in behalf of the recipient. Each delegation, it appeared, had brought flowers or gifts, or both. The gifts were of their own makes—towels from the mills, golf-sticks from the sporting-goods firm, a looking-glass from the glass company, and so on. "I wish they wouldn't bring things!" said the Spectator's neighbor. "People make fun of it, and talk against Mr. Sunday's taking them." But to the Spectator they were but another part of the folk-thing that these meetings are. They belong in the picture—the picture of a city whose working men and women hold a large place in this phenomenal campaign, and are part of its vitality. Industry is not "soulless" when it offers its products thus; and a list of all the gifts, printed in a Philadelphia newspaper, is one of the interesting documents of the day. Rugs, bronzes, hats, collars, candy, clocks, stationery, tennis racquets, leather bags, armchair, bathrobes, barrels of flour, cut glass, china—the list represents hundreds of thousands of working craftsmen in the largest manufacturing city of America, and is just as eloquent as Savonarola's heaped bonfire of discarded things in Florence of old.

Not Savonarola, nor Peter the Hermit, nor Wesley, nor Whitefield, nor any man in

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the world's history, has, however, preached to such vast and continued audiences as Billy Sunday does to-day, in a time when religion is said to be declining. That tremendous fact alone criticises most of his critics. The Spectator has heard many great orators, but not one who got as close to his audience as this dynamic, torrential, yet curiously winsome speaker. Mother-wit and common sense make the whole world kin, and "Billy" has them both raised to the *n*th power, and "soaked in prayer," as his expressive phrase goes. His illustrations are unforgetable. "*Can't* I be a Christian without joining any church? Why, yes; you don't *have* to take any ship to go to Europe; *the swimming's good!*"—and his logic is clear and convincing. He is eloquent, but always in the vernacular, so that his most uneducated hearer is able to follow his most ardent flights. The fifty thousand whom he talks to daily hang on his words and understand every one of them. His slang, although the newspapers play it up, is only occasional, after all. His baseball gestures and absolutely infectious laugh are part of his personality, and his vast audiences cordially approve them. "Mob psychology," by the way, does not fit these audiences. They are not a mob, and they are after the truth, which Sunday makes so living to their minds. He is, truly, "personality plus"—the mighty plus of spiritual power. "Did you ever hear Moody?" asked the pleasant-faced usher after the meeting. "He was great, but not like this man! I've been here nearly every night on this work. I've been a Christian many years, but I've learned something every night about religion."

The trail-hitting was not showily dramatic, but as homely, in its way, as the rest. His hour's talk over, his short, earnest prayer done, Sunday opened the trap-door beside the desk and slipped down, ready to give his accustomed handclasp to every trail-hitter. The ushers formed a line down the center of each sawdust aisle, and along the outer side of this line people began coming forward by twos and threes up to the platform. There was no visible excitement, and no appeal whatever from Sunday, busy shaking hands at his post. The choir led in one familiar hymn after another. Nobody wept, nobody shouted "Amen." The will, not the emotional nature, was emphasized in the matter. As the trail-hitters passed before the platform they went inside the line of ushers and were guided into the row of front seats, vacated by their occupants for this purpose. The whole thing was so quiet that it was only by seeing these long rows of benches steadily fill that the tremendous response of the audience to the preacher could be gauged. "More than four hundred to-night," said the policeman's wife. "My husband used to know Billy when he was in the old Athletics. Seems wonderful, doesn't it?"

One hundred and twenty-five thousand requests for passes that week; over a million hearers in the Tabernacle so far; thirty-six thousand trail-hitters alone, without mentioning those who decide but who do not come forward at the moment; a whole great modern city talking and thinking about religion, from the work-bench to the editorial chair—these are wonderful, indeed, and the end is not yet. Certainly every man or woman in the City of Brotherly Love who has not heard Billy Sunday has missed an experience worth standing in line in the streets to gain. The Spectator would like to try it again to-morrow.

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THE NEW BOOKS

BOOKS ABOUT JAPAN

Among recent books on Japan none is more important than "Japan to America,"[1] which is now published under the auspices of the Japan Society, and is presented to American readers as having a very great interest in view of the disturbed relations of the two countries, due in very large measure to American ignorance of Japanese history and her present position. The essays, thirty-five in number, which make up this volume are largely from foremost Japanese who speak with authority on the various aspects which they discuss.

Count Okuma gives his interpretation of the "National Mission of Japan;" Viscount Keneko, who is well known in this country, enumerates "What Japan Has to Teach;" Baron Shibusawa, one of the most public-spirited and progressive Japanese of the day, writes on "Japanese-American Relations and Myself," and gives a very interesting account of the development of Japan which has occurred in his own day, and of his visit to this country. The chapter by Baron Goto, one of the ablest and most active Japanese of the day, who has been called "the Theodore Roosevelt of Japan," on "The Real Character of the Japanese Race," deserves very careful study. He illustrates the difference between Western and Japanese civilization as brought out by differences in the process of development, drawing illustrations from religious art. He recalls a kind of mask which is an object of art in Japan. The lineage of the first producer of these masks has lasted for more than ten generations, and one of the principles of its production is put in the phrase, "Use not a foot-measure; it kills thy work." In such a sentence one of the great secrets of Japanese art is revealed; the artisan becomes an artist and the artist is protected from being an artisan by the spirit of his art.

Baron Goto quotes an inscription on an old stone monument on Mount Koya, which reads: "May the persons killed in battle, both on our side and the enemy's, enter Nirvana." And he also recalls, as further illustration of the chivalry of the Japanese, an incident from a famous old Japanese romance, "Hakkenden," in which one of the characters always carries in his pocket a drug which has a wonderful effect, not only to heal wounds, but to restore life. By the use of this remedy the brave man who carries it saves his foes as well as his comrades: a prediction of the Red Cross Society in Japan, an organization which commands the widest popular support.

A chapter which will be read with special interest by reason of its timeliness is Mr. Nakahashi's "Japan and the Preservation of China's Integrity." "Christianity in Japan" is discussed by Dr. Harada, whose "The Faith of Japan" was commented upon in The Outlook several months ago.

If there should come any serious trouble between this country and Japan, it will be due to international ignorance. Such a book as this is not only intensely interesting, but ought to render a very valuable international service.

Captain Brinkley, who died two years ago, was for many years a resident in Japan and the editor of "The Japan Mail." Probably no European knew Japan more intimately than he. An Englishman by birth, but a Japanese by virtue of his long residence, his intimate acquaintance with things Japanese, and his deep sympathy with the Japanese spirit, he was actively interested in the political and economic history of Japan for the forty years previous to his death, and was an authority on Japanese manners and customs, life and art. Very largely, it is believed, to his interpretation the friendly relation of Great Britain with Japan, as indicated in the treaty between the two nations, is due.

When Captain Brinkley went to Japan in 1872 as captain in the Royal Artillery, the Empire was just emerging from its period of feudal organization. As a teacher of English to officers in the Japanese army, professor in the Imperial Engineering College, as editor and author, and as correspondent of the London "Times," Captain Brinkley became an adept in all kinds of Japanese knowledge.

In the preparation of "A History of the Japanese People"[1] from the earliest times to the death of the late Emperor, Captain Brinkley had access to a great mass of material collected by the Imperial University of Tokyo under Government direction—probably the richest mass of documents re-

[1] Japan to America: A Symposium of Papers by Political Leaders and Representative Citizens of Japan. Edited by Naoichi Masaoka. With Introduction by Lindsay Russell. G. P. Putnam's Sons, New York. $1.25.

[1] History of the Japanese People. By Captain F. Brinkley, R. A. Encyclopædia Britannica Company, New York. $3.50.

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lating to Japan in existence. The story is told in a condensed form, though it fills nearly eight hundred pages, printed on India paper, and illustrated by Japanese artists. Forty pages are surrendered to the index; and the history is practically an encyclopædia as well as a narrative. Nothing more authoritative is accessible to English readers.

Mrs. Larz Anderson knows Japan well, and is a practiced writer, as her delightful stories for children have shown. She had visited Japan as a private person, and in 1912 she returned as the wife of the American Ambassador, and during her short stay in that country shared with Mr. Anderson the extraordinary friendship which their tact and graciousness evoked in a country peculiarly sensitive to courtesy and friendliness.

"The Spell of Japan"[1] is a happy title because it defines the special quality of the country which Mrs. Anderson describes in twenty-six chapters. This spell resides in the strangeness of Japan and things Japanese; in the sense of remoteness from things Western; in the picturesqueness of the country and of its people; in the love of art, flowers, beauty of every kind; and in the universal courtesy with which strangers are treated.

A knowledge of Japanese history is essential to the understanding of that spell, which is partly material and partly spiritual—a kind of atmosphere that issues out of the deeps of ancient Japanese feeling. Japan has the oldest continuous history of any country in the world. It is the only country in the East which has never been invaded by a foreign foe and the rule of whose native dynasty has never been interrupted. It had, therefore, until it was brought into the family of nations, the opportunity of a purely native development, and its institutions and habits were more distinctive and more clearly defined than those of any other country in the East. Things Japanese are therefore different from things Chinese, things Indian, or things Persian.

They are not only different, but they are, in spite of their subtlety, more easily comprehended by the Westerner because of their historic unity. The life of the Japanese people has expressed itself in their government, their forms of social intercourse, their economic organization, their religion, and their art. All these elements, plus great beauty of landscape, express themselves in what Mrs. Anderson happily calls the "spell" of the country. She writes of many things, all illustrative of her theme: of court functions, of Tokyo, of festivals, cults, and shrines, of prose and poetry, of amusements, flowers, and of many kindred things; and she writes in a very pleasant and intimate way. Her book has nothing in common with the formal tourist's record of impressions; it is much more like the confidential talk of a friend. It is altogether an agreeable book to the eye by reason of the illustrations, and to the mind by reason of its spirit and style.

A Japanese Baedeker is certainly a thing to be desired by all travelers in Japan. Fortunately they have such a book now. In size, limp binding, print, and paper the three volumes of the official guide to Eastern Asia[1] are reminders of the European Baedekers. But in two respects these are different: the color of the binding is brown and not red, and there are many illustrations. Two of the three volumes are on Japan; the third is on Korea and Manchuria. The last-named volume was a particularly difficult task, for it is really impossible to keep pace with such rapidly changing places as Harbin, Dairen, and Antong.

The work represents the initiative of Baron Goto, a former Minister of Communications. In 1908 he began to carry out his idea of furnishing adequate guide-books for the Far East. His plan also included China as well, and the volume on that country is shortly to appear. Baron Goto sent experts to all the cities and regions to be described in the books, who painstakingly gathered the necessary material, which has been carefully arranged. When Baron Goto left office, the work was carried on by the Imperial Railway Department; as one might expect from that Department—and, indeed, as one might expect from any statistical and descriptive publications by the meticulous Japanese—the maps are specially beautiful and are strikingly accurate. The text is both comprehensive and concise. The books are a monument to Baron Goto's initiative, and to the industry of himself and his followers.

The art treasures of Japan are found in many places, chiefly in the temples. These treasures, owned by many of the temples, have been examined and listed by the Japanese Government, and now constitute what is known as the National Treasury. They

[1] The Spell of Japan. By Isabel Anderson. The Page Company, Boston. $2.50.

[1] An Official Guide to Eastern Asia. Vol. I, Manchuria and Chōsen (Korea); Vol. II, South-Western Japan; Vol. III, North-Eastern Japan. By the Imperial Japanese Government Railways, Tokyo, Japan. $17.

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are frequently taken from the temples and placed on exhibition in the three National Museums, at Tokyo, Kyoto, and Nara; but those who wish to make a thorough study of Japanese art in all its ramifications must visit the temples, many of which are themselves wonderfully artistic achievements.

To know Japanese art in its entirety means the study of many years; and until the publication of Mr. Pier's "Temple Treasures of Japan"[1] the student and traveler have been compelled to search in many places for information. This book presents this information in a good deal of detail, and with many illustrations which are a great aid to the eye. It will be an invaluable adjunct to Terry's "The Japanese Empire," and to the official guide-book commented on in this review.

Oxford Book of American Essays (The). Chosen by Brander Matthews. Oxford University Press, New York. $1.25.

This attractively made volume contains about thirty representative American essays, from the time of Benjamin Franklin to the present day. Franklin furnishes three very characteristic papers, and Francis Hopkinson's "Consolation for the Old Bachelor" is a very good example of Colonial humor. Irving and Dana recall the early stages of American literature; while Emerson, Hawthorne, Poe, Holmes, Thoreau, and Lowell furnish illustrations of the essay in the hands of the New England group. Colonel Higginson, George William Curtis, Theodore Winthrop, Charles Dudley Warner, and Dr. Eliot bring us to the day of Mr. Howells, John Burroughs, Henry James, William C. Brownell, Edward S. Martin, and other essayists of the present time. The essays are extremely readable; and the book has a unity which is not merely historical but artistic. It is a very charming record of the attitude of the American mind in its serious and humorous moods, and in its mood of sentiment.

The Introduction furnished by Professor Matthews is itself a delightful piece of essay-writing, in which things wise, witty, and serious are said about the essay, with a light touch and in a very companionable mood.

New Cosmopolis. By James Huneker. Charles Scribner's Sons, New York. $1.50.

To many of us New York is always an increasingly attractive city. Those who find it so, however, are not always residents of the metropolis. They like it because they find in it a great *consulta*—a place where they may consult their colleagues or friends or those engaged in the same interests. And they like it because of its inspiration to work—not perhaps so much to individual work as to the kind of labor which one does alongside one's fellow-man. Those who actually reside in New York must miss the fields and forests and detachment of the country, and yet they gladly submit to a certain cosmopolitan charm there—at least during the greater part of the year. Their feelings are well reflected in Mr. Huneker's volume. It is a work of an experienced cosmopolite who knows not only how to interpret all of the peculiar interests which make of New York a genuine cosmopolis, but who can and does also make suggestive comparisons with the other cities which he also describes. If this book is the kind of thing to satisfy lovers of the American metropolis, it is also the kind of thing to offer to the resident of London and Paris and Vienna as an indication that, no matter how strong the individual fascinations of those cities may be, there is something in New York not to be found in any European capital.

Women under Polygamy. By Walter M. Gallichan. Dodd, Mead & Co., New York. $2.50.

The present volume should be of particular interest to Americans who consider the Mormon question as a very burning question. The practice of polygamy exists in our midst only among the Mormons, and Mr. Gallichan asserts that polygamy has fallen into disrepute among them. As Mr. Riley explains in his preface, pluralism intensifies the problem of the hard lot of the farmer's wife; the rural household drudge longs to live in the city and among the Gentiles where she sees that the wife of the monogamist is not only no servant but an equal partner in the domestic establishment. Those who would study the question of polygamy comprehensively have in this volume an opportunity of reviewing the origin of the harem, its function in the ancient Jewish, in the Hindu and Mohammedan religions, and especially its influence in India, Turkey, and Egypt to-day.

Perhaps the most significant part of the book lies in its notice of feminism in Turkey. We Americans have an especial interest in that because our Women's College at Constantinople has had a good deal to do with the widening of knowledge among the Turkish women, their quickening of the social instinct, and the awakening of a conscience which will sooner or later rebel against polygamy.

Arundel. By E. F. Benson. The George H. Doran Company, New York. $1.35.

By no means the best of Mr. Benson's many stories—*two* selfish and talkative women of middle age are too much for any one novel. Nor are the unhappy love affairs of the humdrum man and young woman of a quiet English village very exciting, even when the brilliant, witty, and highly energetic lady from India converts their tepid affection into a tragedy of the passions.

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[1] Temple Treasures of Japan. By Garrett Chatfield Pier. Frederick F. Sherman, New York. $2.50.

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BY THE WAY

New York City's new Directory, just published, contains 1,104,676 names of private residents. The first Directory of the city, published in 1786, contained 854 names. The new Directory sells for $18; but a copy of the old Directory, though so much smaller, brought $2,275 at a famous book sale a year or two ago.

The Smiths still hold their own in the new Directory as the most numerous family in New York City, having 6,150 entries; the changing character of the population, however, is shown by the fact that the Cohens, the next most numerous family, number 6,100; while the Joneses, formerly the second on the list, are now the fifth, with 2,500 names; being outclassed by the Browns, with 3,600 names, and the Levys with 2,900.

The French soldiers' nickname for their German adversaries, according to the war correspondent of "Collier's," is "Bosch," which is translated "square-head." This is perhaps more polite than, in our Civil War, the Confederates' nickname for the Federal soldiers, "blue-bellies," in allusion to their uniform, but scarcely as friendly as the Union soldier's term for his opponent, "Johnny Reb."

A veteran theatrical manager asserts that foreign actors of distinction find America a gold mine only if they are content to come here occasionally; and that our public soon tires of them if they stay permanently. He cites the pathetic case of Mme. Janauschek, of whom he says that "her Lady Macbeth was a masterpiece," and who was at first very popular. The play-goers deserted her, however, and after a brave fight against adversity she went to an Actors' Home and finally died in an insane asylum.

In a recent suit to recover $12,000 from a Government official for destroying a shipment of eggs from China, the complainant made a daring experiment to show the jury that, when properly treated, eggs will keep for years without spoiling. Cake was made with eggs that were ten years old, and this cake was passed around in the jury-box! The report says that "the jurors ate the cake and appeared to like it."

Library training has reached a high degree of efficiency in America, but preparation for the profession of book-selling has been only desultory. In order that better-informed and more enterprising salesmen may be developed for the book business, the West Side Y. M. C. A. of New York City has started classes for systematic instruction in advanced methods of salesmanship in the retail book trade. The first hour of class work will be devoted to books as literature, the second hour to the practical side of book-selling. Well-known specialists will co-operate in this promising attempt to elevate the standards of salesmanship and incidentally the standards of the book-buying public.

Neutral vessels command high prices at present. "Fairplay," of London, mentions the case of a neutral steamer which last July sold for $67,500, and for which the present owner recently asked $180,000. Another nautical journal tells of the sale of a steamship, which had seen ten years' service, for more than she originally cost.

"Girls getting $6 a week and less think it extravagant to spend fifteen cents for lunch. They spend six cents for coffee and rolls. They walk miles to get to work in the morning and back home at night to save car-fare. They go without lunch to buy a new dress, and if they eat regularly they don't get many new dresses." This testimony, from her personal experience, was given by a New York working-girl before a committee of the Legislature in urging the passage of a minimum wage law.

Andrew D. White, author, statesman, and college president, in a recent list of books that have given him the most profit and pleasure puts the Bible first. In English fiction he prefers Scott; in French, Victor Hugo's "Hunchback of Notre Dame;" in the whole realm of historical fiction, he says, "I would name one romance which has seemed to me the greatest ever written in any language, Manzoni's 'I Promessi Sposi;'" among American novels he mentions "The Scarlet Letter" and Eggleston's "Hoosier Schoolmaster;" and three American short stories he declares to be the best in the English language—Mark Twain's "Jumping Frog" and Bret Harte's "Luck of Roaring Camp" and "The Outcasts of Poker Flat."

One of the young ensigns who was acting as teacher on the battle-ship Texas, the "Sailor's Magazine" says, asked the question, "What are the two principal parts of a sentence?" expecting to get the answer, "Subject and predicate." An old salt scratched his head in perplexity, and at last (probably with a humorous wink) replied, "Solitary confinement and bread and water."

One of the strangest creatures known to science, says the "Youth's Companion," is the pholas, or boring clam. It bores into the sandstone ledges on the seashore, and enlarges its burrow (which becomes its prison) as it increases in size. It is in great demand as food in the seaside resorts of the Pacific coast, for its meat is very tender. The clams are secured for the market by dislodging them from the ledges with dynamite.

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